

Fourth Week and Counting for S.F. AIDS Vigil

November 30, 1985

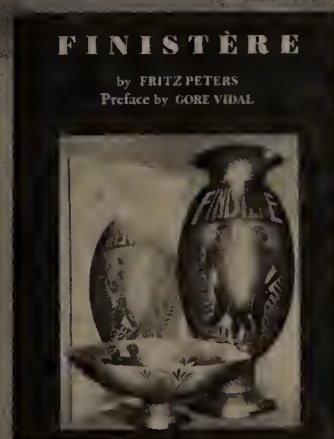
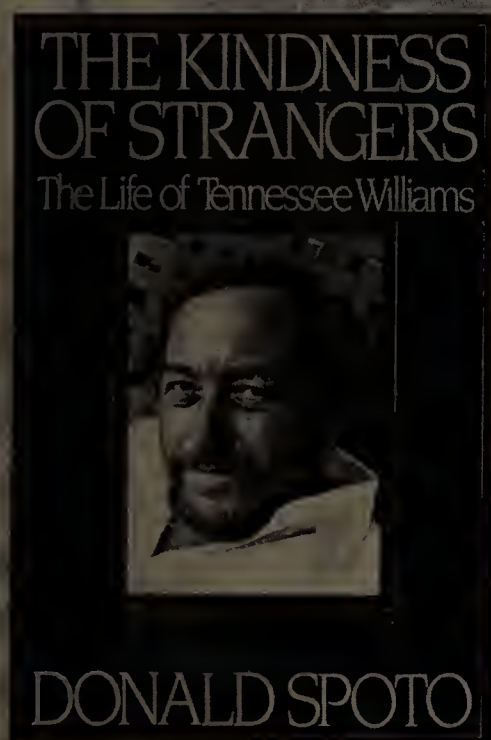
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# GayCommunityNews

VOL. 13, NO. 20

THE WEEKLY FOR LESBIANS AND GAY MALES

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**NOVEMBER**  
**BOOK REVIEW**  
**SUPPLEMENT**





# GayCommunityNews

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November 30, 1985

## S.F. Vigil for AIDS Funds Enters Fourth Week

By Kim Westheimer

SAN FRANCISCO — Despite harassment and cold, wet weather, a one-day action on October 27 to protest lack of government funding to fight AIDS and AIDS-Related Complex (ARC) has turned into a round-the-clock vigil, now in its fourth week. The extension of the vigil was sparked by three men with ARC who, during the course of the protest, chained themselves to the door of this city's federal building. Spontaneously, other demonstrators decided to spend the night on the building's lawn in support of the three men.

As the vigil continues, protesters face harassment and physical attacks as well as broad-based support for their actions. Twice they have been the victims of harassment as workers cleaning the area adjacent to the protesters drenched them with water hoses. These attacks happened while people were asleep and took everyone by surprise. Several of the protesters have ARC or AIDS and have been travelling back and forth between the vigil and the hospital. It is possible that the hoseings have contributed to serious health complications. During the second drenching, the attackers yelled at the activists, "You deserve to die."

In another early-morning attack, a group of people assaulted the protesters with broken beer bottles, knives, and other objects, sending two men to the hospital as a result.

The ferocious reaction to the vigil has resulted in a rally of support. While the demonstrators

generally consist of two to four people chained to an entrance of the building and ten to twenty people camping outside in tents, thirty people spent the night at the site following the beer-battle attack.

NBC donated a large color television to the protesters on the evening that *An Early Frost*, the program about a gay man who is diagnosed with AIDS (See *GCN*, Vol. 13, No. 19), was shown. On that evening sixty people huddled around the television watching the show.

Other, more essential, gifts have been steadily coming to the protesters. People are donating money and food freely, according to activist Gary Simpson, who has been at the vigil almost every night. "It started out being just a few people," said Simpson. "People are coming together, heterosexuals, homosexuals, women and men."

Other support has come in the form of offers for protection against harassment. Some members of "The Guardian Angels," a multi-racial citizens' patrol, frequent the vigil on the weekends. "People are always watching out for us," said Dennis Olsen, a spokesperson for the protesters. "Some 'street people' brought us whistles and told us to use them if there was trouble. They are always in the neighborhood."

"People with ARC and AIDS that are out there know that they might not see all the victories of this action in their lifetime," said Simpson. "But people with ARC are dying. They can't work and need support. That's what we're

trying to say."

Specifically, the protesters are asking for the following: 1) That the Social Security Administration and the Centers for Disease Control upgrade the status of ARC to being just as serious a disease as AIDS; 2) that in the 1986-87 fiscal budget, the United States government spend the equivalent of one hour's worth of government spending — five-hundred million dollars — on research for a cure for AIDS; and 3) that the Food and Drug Administration approve for use here experimental drugs that are being used in other coun-

tries.

Protesters are determined to keep the vigil strong until they have gotten a response from the federal government, according to Olsen. Olsen reported that response from local government has been quite good, but that the federal government has remained completely silent.

"This vigil is merely the beginning of a display of how angry people are about lack of funding and insufficient governmental responsibility," said Paul Boneberg of Mobilization Against AIDS (MAAIDS), the organiza-

tion that coordinated the original one-day vigil. "Actions like this ultimately turned the political tide in the past. MAAIDS can't legally advocate civil disobedience, but we can tell people to do what their conscience dictates. We are putting out the call for people nationwide to support them [the protesters] with acts they think are appropriate."

MAAIDS is sponsoring a public forum on Tuesday, November 25, on civil disobedience and mass actions.

— filed from Boston

## 'Wonderfully militant'

## N.Y. Queers Fight City Hall

By Kim Westheimer

NEW YORK — Demonstrators rallied here November 15 in a protest against the City Council's decision to bring to a vote two anti-gay resolutions while once again delaying a vote on the gay/lesbian rights bill.

The City Hall rally, sponsored by the Coalition for Lesbian and Gay Rights (CLGR), with much support from the newly-founded Lesbian and Gay Anti-Defamation League (LGADL), coincided with hearings before the public health committee regarding two resolutions. One would have expelled from the school system all teachers and students with AIDS or who were "carriers of AIDS." The other resolution called for the closing of all sex establishments



Protesters at N.Y. City Hall, Nov. 15.

and bathhouses.

"People are energized," said Andy Humm of the CLGR. "In the past we could call a press conference and a few people would appear. About 100 people were at this rally."

When Paul Cameron, well-known for his homophobia, approached City Hall, the protest escalated. As the press surrounded Cameron, activists attempted to disrupt interview proceedings, yelling "bigot!" While Cameron was the center of attention, David Summers, the only person with AIDS scheduled to testify before the committee, was blocked entry by the police.

"While people were trying to shout down Cameron, I went to enter the building," said Summers. "A cop said that I had to move and pushed me. I pushed him back in the same manner. A lieutenant said, 'Arrest that man,' and they shoved me up against the wall and handcuffed me."

When demonstrators learned what had happened, they were outraged. "It created a wonderfully militant image," said Humm.



N.Y. Police block David Summers at City Hall entrance.

## Keynoters Gwendolyn Rogers and Henry Chinn Black Lesbians, Gay Men to Gather in St. Louis

By Gordon Gottlieb

ST. LOUIS — Over 300 Black gay men and lesbians are expected to converge on this city November 29 through December 1 for a three-day conference on "Black Pride and Solidarity: The New Movement of Black Lesbians and Gays," sponsored by the National Coalition of Black Gays (NCBG).



Henry Chinn

Gwendolyn Rogers, an anti-war and anti-racist organizer from New York, and Henry Chinn, founder of Boston's Black Men's Association, will deliver the keynote speeches. Rogers, who has been active with Salsa Soul Sisters-Third World Women, Inc.,

Sisters in Support of Solidarity in Southern Africa (SISSA), and the Peoples' Anti-War Mobilization, will examine the present state of the Black and gay/lesbian movements. Chinn, one of the organizers of Boston's Bar Discrimination Project, will discuss "Under the Shroud of Colonialism, Will We Choose Death or Will We Choose Life?"

According to NCBG Executive Director Gil Gerald, the conference planners decided to invite as keynote speakers people from within the NCBG leadership rather than outside speakers with no connection to the organization.

In addition to the plenary sessions, over 20 workshops and seminars will deal with a variety of political, economic, and cultural issues, including: coalition-building within the Black community; utilizing the Black and gay media; AIDS in the Black community; building a Women of Color press and women's press; using electoral politics to the movement's advantage; using African, African-American, and African-Caribbean culture to build the movement; and implementing strategies for organizational development.

Two evening cultural programs are included in the conference. Among the participating artists are

writers Cheryl Clark, Assoto Saint, and Jewelle Gomez; vocal artists Gwen Avery and Blackberri; poet Pat Parker; and members of Blackheart, the New York-based Black gay men's writing and publishing collective.

A Saturday night dinner dance will honor Mable Hampton, a 83-year-old Black lesbian who was a figure in Harlem's artists' community in the 1920s and '30s and later a lesbian activist involved with both the Lesbian Herstory Education Foundation and Senior Action in a Gay Environment (SAGE). Hampton is expected to participate in the open microphone portion of a Black gay and lesbian oral history.

The conference will be held at the Sheraton St. Louis. Last-minute registration and charter bus information is available from NCBG, 930 F St. NW, Suite 514, Washington, DC 20004, or by calling (202) 737-5276.

NCBG is the only national lesbian and gay political, educational, and service organization whose focus is to promote the health development of the Black gay and lesbian community. Programs include public education and organizing of Black gay men and lesbians on the local and national levels.

— filed from Boston

Lee Snider/Photo Images

Lee Snider/Photo Images



# News Notes

## quote of the week

"They're not...going to understand [missile] throw-weights or what is happening in Afghanistan or what is happening in human rights. Some women will, but most women — believe me, your readers for the most part if you took a poll — would rather read the human interest stuff of what happened."

— Donald T. Regan, *White House Chief of Staff, to a Washington Post reporter, on women's comprehension of the issues being discussed by President Ronald Reagan and Soviet President Mikhail Gorbachev at the U.S.-Soviet Summit in West Germany.*

## hotels are next

NEW YORK — On November 16, the New York State Health Commissioner announced that the state's drive to regulate "unsafe" sexual activity in baths and bars will be extended to any hotel in which such activity is found to be taking place, the New York Times reports.

Appearing on WNBC-TV, the Commissioner, Dr. David Axelrod, said that new state regulations forbidding "high-risk" sex, which went into effect on October 25, have helped force a decline in patronage at gay bathhouses, clubs and bars. (See GCN, Vol. 13, No. 19.) However, Axelrod said, there were "indications" that there was an increase in anal and oral sex in other establishments, especially hotels.

State and city inspectors, Axelrod said, are authorized to order action against any public establishment that "promotes" sexual activities judged by the State Public Health Council to spread AIDS.

"We won't inspect hotel rooms" routinely, stated Axelrod. But, he added, "if we find that the hotel, by virtue of information we obtain, is catering to that kind of activity, then I think we will have reason to take action and, if necessary, a warrant to go into the rooms if it becomes essential."

Maintaining that the regulations are not specifically aimed at homosexuals, Dr. Axelrod said, "Our concern is not who you are, but what you do and how you place yourself at risk in public establishments."

— Sib Connor

## english trade union congress comes out against discrimination

BLACKPOOL, England — The Trade Union Congress of England, a coalition of unions similar to the AFL-CIO, recently approved a resolution calling for legislation to end discrimination against gay men and lesbians, according to the New York *Native*.

The resolution states, "Until legislation exists to cover discrimination on the grounds of sexual orientation, employers will continue to discipline, dismiss, or simply disadvantage employees on the basis of misinformation and prejudice, unless trade unions take action to stop them."

The resolution calls for union protection of lesbian and gay workers on the job and for a union campaign to make discrimination against gay people illegal.

The only objection to the resolution came from a member of the construction workers' union who called gay men "beauty boys" and characterized all gay people as "absolutely vile." Other union delegates booed and hissed the man.

— Sib Connor

## police harass lesbian mother

PERTH, Australia — Gay and lesbian organizations here are charging police with "unjustifiable harassment" of a lesbian mother and her children, according to Australia's *OutRage*. The Campaign Against Moral Persecution (CAMP) and the Western Australia Gay Counselling Service have requested an investigation of a recent late-night police visit to the home of Rosalyn Savage, a lesbian, and her three children.

Two male police officers, claiming to be investigating a complaint that Savage's children were being neglected or abused, arrived at the home and demanded a strip search of Philip, Wanda, and Jason Townsend, aged 14, 12, and 11 respectively.

Savage told *OutRage* that anonymous false complaints against her parenting had been previously submitted to the Western Australia Community Welfare Department. Philip, Wanda, and Jason have stated they are not abused nor neglected and a spokesperson for the Welfare Department confirmed declarations of the children's well-being by their school's principal and a doctor.

CAMP has asked the Commissioner of Police for an explanation of why the police visit took place late at night, why one of the officers refused to give his name, and why no female officer was present, as is customary.

— Stephanie Poggi

## hail, orson

CAMBRIDGE, MA — The Orson Welles Theater has announced it will show the controversial Jean-Luc Godard film, *Hail, Mary*, starting November 22, despite pleas to cancel the showing from the City Manager, many individual Catholics, and the newly-formed Committee to Oust Hail, Mary from America.

*Hail, Mary* depicts Mary as a "modern-day young woman" and Joseph as a taxi driver, with some scenes showing Mary in the nude (See review, this issue).

According to the Boston *Globe*, Cambridge City Manager Robert Healy has asked the Orson Welles management not to show the film as scheduled, solely as a matter of public safety. Both Healy and the Welles say they expect a heavy protester turnout during the film's run.

Sack Theaters in Boston had originally agreed to show the movie, but reneged on Monday, November 18. In a statement issued by Sack president A. Alan Friedberg, Friedberg claims he refused to show the film because the protests would prevent it from being appreciated as a cinematic art form.

"We believed this controversial film...is of significant interest to serious students of the cinema.... The public reaction to our decision [to show the film] was disheartening," the statement read.

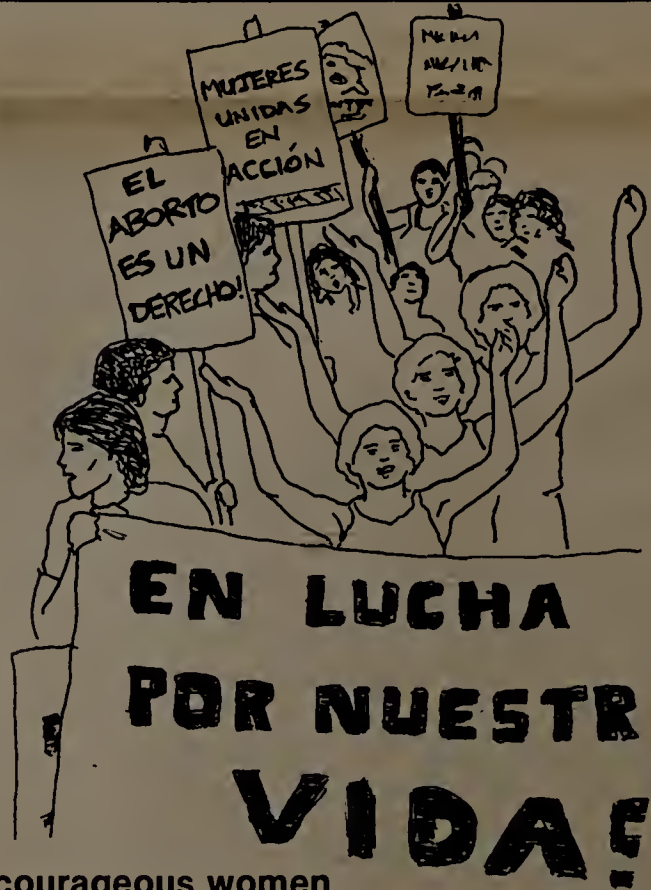
This is not the first time in the Boston area that public officials have asked that productions considered "anti-Catholic" be banned. Last year, Boston Mayor Ray Flynn issued a pronouncement declaring the play, *Sister Mary Ignatius Explains It All to You*, "painfully and blatantly anti-Catholic."

George Mansour, an independent contractor who booked the film for the Orson Welles, feels that the public outcry is unfounded and premature.

"Too many people are talking about the film who have not seen it, from the Pope right on down. The Pope has not seen it and [he] condemned it.... I don't think this would have happened with any book that might have come out," Mansour said.

A spokeswoman for the Cambridge Police Chief said that an off-duty detail has been assigned to provide extra security and protection for the theater and movie-goers.

— Regina Gillis



## courageous women

BARCELONA, Spain — Nearly 3,000 feminists gathered at a national convention here, November 2-3, and voted to take "decisively courageous" action against the country's new restrictive abortion law, according to the New York *Times*.

On the second day of the convention, following the consensus for radical action, a group of women announced that two others had just had abortions in an adjoining conference room with the help of medical technicians. Almost all of the 3,000 convention participants signed "confessions" of responsibility for the abortions which would be considered illegal under the new laws.

Effective as of August, abortions in Spain may only be performed in cases of rape, when the fetus is "malformed," or when the mother's life is in danger.

Spain's National Council of Bishops has declared that anyone "who cooperates physically or morally" in an abortion is "automatically excommunicated" from the Roman Catholic Church. Additional pressure from medical superiors and the threat of court suits for murder have prevented many doctors from performing abortions.

Spain's Minister of Justice, Fernando Lesdema, said at a news conference that the nearly 3,000 "confessions" were "meaningless" and that only the technicians, the accomplices, and the women who had the abortions could be held responsible.

— Sib Connor

## oh those talented boys and girls

BOSTON — Raising \$1500 for *Gay Community News*, music lovers here clapped, laughed, and sang along to the varied tunes of Bright Morning Star on Sunday, November 17. Concert organizers filled the 540-seat hall and were forced to turn away additional supporters, many of whom donated money anyway.

Bright Morning Star's unusual combination of folk, political, cultural, spiritual, and popular music won over even first-timers, bringing the audience to a standing ovation after each of the two sets. The group's political comedy exempted few individuals or organizations: from a tribute to Anita Bryant ("You brought us together like never before"), to another to Nestle ("INFACT makes the very best: boycott"), a poke at Miss America pageants ("Mr. Mayor, let us check the weight of your rocks, so we can have a standard by which to compare"), and a tune about traditional education ("I did it their way").

Some audience members responded with tears to another song depicting a parent's acceptance of her lesbian daughter, written by Boston's Betsy Rose.

The successful event is part of GCN's ongoing efforts to eradicate its debt and raise staff salaries.

— Laurie Sherman

## aids policy for cambridge schools

CAMBRIDGE, MA — The Cambridge School Committee has unanimously adopted a policy regarding persons with AIDS in the school system. The policy, approved on November 12, requires that school employees with AIDS report to the superintendent or to Cambridge health authorities. Following a medical review by the Cambridge Health Commissioner, a team of physicians appointed by the commissioner will determine under what conditions the staff person with AIDS may or may not work in the school system.

Students with AIDS will be barred from the classroom if they have weeping lesions that are uncovered or if they exhibit behavior that is determined to increase the likelihood of the transmission of AIDS.

The policy also calls for the creation of an AIDS task force which will oversee implementation of the policy. Jonathan Handel, gay member of the Cambridge Human Rights Commission, has requested that Superintendent Robert Peterkin include openly gay and lesbian members on the task force.

— Kim Westheimer

We at the GCN Prisoner Project often get letters from prisoners who are really being treated rudely (above and beyond the usual terrorism of the prison business) because of their being queer: sexual assaults, denial of lesbian and gay publications, transfer to other prisons when they try to file protests. It's a frustrating experience for us because, to begin with, prisoners are often hard to contact (even by mail!) especially at times when the prison is harassing them. This is one of the tools of the prison trade: what the folks outside don't know about won't make them angry.

But prisoners are especially hard to contact and support from long distances. Prison officials in Attica, N.Y., and Soledad, Calif., are much more responsive to letters, etc., from Buffalo/Rochester and San Francisco than they are to letters and press coverage from Boston. They're afraid that local media or some local group or lawyer might get involved and burst their net of secrecy and call public attention to something the officials want to keep behind their walls.

So we're going to try to put together some information about individuals, groups, media, etc., in the vicinity of prisons where we have lesbian or gay readers. Any information of this sort that you might have is of interest to us. For example, information about individuals who would be willing on a now-and-then basis to write a letter of support at a critical moment to a prisoner (not necessarily as a penpal, just helping out in a hard time and at the same time letting the prison officials know that the person does have some contact with the outside), or maybe a letter of protest to a warden or to the local media: such information would be very helpful in critical moments for these incredibly vulnerable people.

Let us hear from you so we can begin to compile a network of resources in the vicinity of each prison where we have readers. Any information at all (it needn't be strictly lesbian or gay resources) would be appreciated, as would any relevant ideas or experience you want to add regarding prisoner support.

Thank you.



## Former lobotomist calls for quarantine

# The Right Sounds off on AIDS, Porn, Drugs

By Kim Westheimer

BROOKLINE, MA — An event billed as the "Boston Leadership Conference: Urgent Answers to the AIDS Crisis," provided a five-hour soapbox for advocates of homophobia, focusing heavily on the alleged effects of pornography, promiscuity, and drug addiction. The November 20 conference at Pine Manor College

with AIDS spit in your soup you wouldn't get AIDS, and that he does not even wear gloves when handling an AIDS patient.

The next speaker, Victor Cline, a professor of psychology at the University of Utah, prefaced his speech with the acknowledgement that pornography is his area of expertise. "However," said Cline,

The quarantine, Mark said, is necessary because he believes that AIDS affects the nucleus of the brain, and "it is not even theoretically possible to cure a disease in the nucleus of the brain and these brain cells are bound to genetic transmission."

Mark has already chosen a possible site for those who would

carrying any sexually transmitted disease, drug users who go through methadone clinics, prostitutes, and anyone who has had a blood transfusion in the last five years.

The final presentation was made by Paul McGeady, a lawyer for the National Obscenity Law Center and Morality in Media in New York. After acknowledging that he usually talks about pornography, McGeady presented the legal implications of legislation regarding "AIDS, promiscuity, and fornication."

McGeady divided possible legislation regarding AIDS into two categories: legislation directed at gay men and lesbians and legislation directed at heterosexuals.

McGeady saw no legal blocks to restricting lesbians and gay men because, "If homosexuals want to copulate and claim it as a fundamental right under the rights of privacy, it is not a fundamental right." With this logic, McGeady deduced that the Department of

Public Health should have no problems closing down "homosexual bookstores, theaters, and taverns."

While not impossible, said McGeady, it would be more difficult to regulate heterosexual behavior. To do this, courts would have to be convinced that there is a compelling interest in regulating heterosexual sex, such as in the case of the danger of a plague which could wipe out the human race. If that could be done, McGeady continued, and if the courts were convinced that "fornication" outside of marriage led to the spread of AIDS, then legislation could be put on the books to outlaw "fornication" outside of marriage.

Senator Bulger's connection to the sponsors of the conference was unclear. As moderator, he gave no opinions. "I'm here to learn as much as you are," he told the audience. When asked if he was in favor of a quarantine, he said, "I wouldn't dare to respond to that question."

***"Our theme is the breakdown of morality in American life. I have no hesitation in stating that the curse of porn is the most evil phenomena [sic] in our time. Irresponsible adults in the entertainment business are dazzling our young with promiscuity and homosexuality."***

here was sponsored by Morality in Media of Massachusetts, a right-wing anti-pornography organization which promotes strict enforcement of obscenity laws, and by Helen Valerio, owner of WEEI news radio, and Vernon Mark, associate professor at Harvard Medical School and director of neurosurgery at Boston City Hospital.

Mark is well known for having performed lobotomies and psychosurgery in the 1960s and 1970s. He co-authored an article that appeared in the late '60s which called for psychosurgery for "urban ghetto rioters," supposedly under the assumption that they were brain-damaged.

Valerio is an avid supporter of the Moral Majority and Morality in Media. She and her husband, Michael, own the Papa Gino's restaurant chain, the profits of which go toward financing right-wing projects.

Approximately 50 invited guests attended the conference.

The tenor of the program, which was moderated by William Bulger, president of the Massachusetts Senate, was summarized in the opening remarks of Reverend Lawrence Riley, auxiliary bishop of Boston: "Your presence here is a manifestation of your devotion to god and to your country. Our theme is the breakdown of morality in American life. I have no hesitation in stating that the curse of porn is the most evil phenomena [sic] in our time. Irresponsible adults in the entertainment business are dazzling our young with promiscuity and homosexuality."

Riley's presentation, which contained little reference to AIDS, was followed by a talk entitled "Lifestyles and their clinical manifestations: AIDS," presented by Nicholas Fiumara, former director of the Massachusetts Department of Public Health Division of Communicable Diseases.

Fiumara showed approximately forty slides intended to document the ills attributed to gay or "promiscuous" lifestyles. The slides graphically depicted painful lesions described as being the result of sexually transmitted diseases, and teeth-marks on nearly every conceivable part of a person's body. Fiumara claimed that a number of the subjects of the slides were prostitutes and gay men. He also focused on the dangers of "oral, genital sex," which he claimed was rare in the heterosexual community until after World War II.

Amid Fiumara's condemnation of various sexual habits were some concrete facts about the transmission of AIDS. He let the audience know that you can't get AIDS from kissing, that children with AIDS do not threaten anyone's health unless they bite someone and draw blood, that even if a chef

"since this is an AIDS conference, I'll make a few comments about AIDS." He said that AIDS is infectious, incurable, lethal, and moving into the heterosexual population. Because of this, "Individuals who are promiscuous are playing Russian roulette. Prevention [of AIDS] is our only option. That would be monogamy or celibacy."

The remaining twenty-five minutes of Cline's presentation focused largely on a medical syndrome he called "masturbatory conditioning," a process by which men supposedly become addicted to pornography. Due to this syndrome, men cannot help but be addicted to pornography once they view it because of a chemical reaction occurring in their brains when they are sexually stimulated. "Most men have a library of special [pornographic] imagery that they can't let go of," said Cline.

Also rallying around the issue of pornography was the next speaker, Presbyterian pastor Jerry Kirk of Cincinnati. Kirk's impassioned description of Cincinnati's successful fight to ban adult bookstores, X-rated theaters and X-rated videos, and to conceal the covers of all pornography magazines in stores, was warmly received by the audience.

Changing the topic slightly, Gabriel Nahas, professor of anesthesiology at Columbia University, addressed "drug addiction and the AIDS epidemic." Nahas made a connection between drug use and AIDS because they both affect the immune system. He theorized that a person whose immune system is weakened due to drug use would be more susceptible to AIDS if he or she were exposed to the virus.

Nahas, of course, also saw a connection between drug use and pornography: "When people engage in animal sexual acts, they are under the influence of LSD, cocaine or marijuana."

Following the lectures on porn, sex, and drugs, the audience was brought back to the title of the conference, "Urgent Answers to the AIDS Crisis." The answers were those of Vernon Mark, former lobotomist.

Mark prefaced his proposed solution to AIDS with his view on the affect of AIDS on the brain and the neurological system. His theory is that AIDS enlarges the brain ventricles, decreases the volume of brain tissues, and creates a brain syndrome that may or may not have detectable outward manifestations.

As for the solutions to AIDS, Mark's suggestions were: 1) We need an intensive 90-day period of public education; and 2) then, those people who are irresponsible about transmitting this disease should be quarantined until they are disease-free.

be quarantined: Penikese Island, a former leper colony in Buzzards Bay, Mass.

Mark also called for mandatory HTLV-III testing among people

## Bisexuals' inclusion a key topic

# Conference Takes Stock of Diversity and Unity

By De Larson and Mona Smith

AMHERST, MA — On October 19 and 20, over 300 lesbians, gay men, and bisexuals met at Hampshire College here for a conference entitled "Unity and Diversity." The first such conference in New England, its participants came from all the New England states and New York. The sponsors were: Lifeline Institute, the Valley Gay Alliance, and Face to Face, a gay and lesbian speakers' bureau, in association with the Hampshire College Women's Center.

The theme of diversity and unity was exemplified by the "diversity panel," which was described by sponsors as consisting of representatives of groups least likely to attend the conference. The panelists were Connie Panzarino, a disabled lesbian, Mimi English, a lesbian mother, Robyn Ochs, a bisexual woman, Tim Blake, a Black gay man, and Nelson Fernandez, a Latino gay man. An empty chair poignantly marked the absence of a gay man with AIDS, too sick to attend.

Connie Panzarino, longtime activist in the lesbian/gay and disabled people's movement, spoke about the sharp discrimination levelled at the visibly disabled and condemned society's emphasis on "perfect bodies." Panzarino said it is very difficult for disabled lesbians to get lesbian attendants and advocated that health workers come out to the people for whom they provide care. She also stressed the importance of sign-language interpreters and wheelchair accessibility at all community events.

Mimi English talked about the problems and joys of being a lesbian mother. Speaking about some of the problems of children of lesbian and gay parents, English said such kids need support groups — much as their parents do — in order to deal with homophobia.

In a talk that foreshadowed one of the primary themes of the conference, Robyn Ochs described bisexuals as living in two closets instead of one — the straight closet and lesbian/gay closet. She said bisexuals neither fit in a heterosexual world nor feel accepted by the lesbian and gay community.

Joan Lester, of Equity Institute, a non-profit national agency specializing in consulting with organizations on oppression issues, led a workshop on "unlearning racism." Thirty-seven people attended, only two of whom were men. This may have been due to the fact that several "men-only" workshops were scheduled for the same time-slot.

Tim Blake, a Black gay man, noted that no men had registered for the workshop for men of color. He said that one of the values of being different is that your presence can make people start thinking.

Nelson Fernandez described the homophobia of a Latino group he had joined at Amherst and his discomfort with the fraternity-oriented gay male scene at the college.

The conference offered more than 30 workshops in all, on subjects such as lesbian relationships, racism, bisexuality, AIDS, legal issues, and substance abuse.

Approximately 45 people attended the workshop on bisexuality, five of whom identified as lesbians, one as a gay man, and the remainder as bisexuals. In personal accounts of why they came, the predominant emotion was one of relief at the opportunity to connect with other bisexuals. Participants discussed the many myths about bisexuals and the difficulty of establishing a proud bisexual identity. Lesbians and the gay man were challenged to respect bisexuals' ability and desire to choose lovers *not* on the basis of gender, rather than to view them as fence-sitters with heterosexual privilege. Another topic was the increased stigmatization bisexuals experience due to the AIDS crisis and the concomitant perception that bisexuals are primary transmitters of the HTLV-III virus. Some bisexual speakers described themselves as a political bridge between the lesbian/gay community and the heterosexual society-at-large.

In a workshop dealing with the misconceptions and realities of AIDS, over fifty people met to talk about their fears and share information concerning the disease. Roger Smith and Pat Briggs

presented an informative slide show updating current information and focusing on the ways that friends, lovers, and relatives can provide support for people with AIDS.

Julia Demmin led a group discussion for women on the topic of aging in our society. Positive aspects of growing old, menopause myths and truths, internalizing ageism, and the importance of building communities to grow old and die in were all touched upon in the roundtable discussion. The most important thing to come out of the workshop was a decision by local women attending to form a support group in Northampton, specifically to deal with aging in their community.

Four people, Paul Vasconcellos, Michelle Crystal, Jane Pendergast, and Michael Wilson, gave the workshop on "Anger and Violence." Michael Wilson spoke about the institutionalized violence and homophobia of the legal establishment, especially that perpetrated against lesbians and gay men by police and through the prison system. He explained the omission of bisexuals as victims by saying that he believes violence is directed towards them only because they are perceived as gay or lesbian. Jane Pendergast discussed the violence that outside forces, which she defined as heterosexuals, carry out against lesbians and gay men. She stressed the importance of recognizing our role as support systems for each other. Michelle Crystal, a psychology student, described psychic and physical violence within psychological institutions, such as brutal "conversion" techniques, and other discrimination based on the belief that homosexuality is a disorder. Paul Vasconcellos talked about internalized oppression.

At the closing session, sponsors of the conference expressed their satisfaction at the number of people attending, and said they felt their goal of bringing together a diverse group of lesbians, gay men, and bisexuals had been achieved. The general sentiment was one of gratitude for the opportunity to meet others and talk about the issues we all face.



# Community Voices

*GCN* welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPPCED, and where possible limited to five typed pages. They should be sent to: Community Voices, *GCN*, 167 Tremont St. #5, Boston, MA 02111.

## GCN Job Openings

*GCN* is currently accepting applications for the following full-time positions. We welcome inquiries about these jobs.

**Design Director** (available on or before January 1986): Establish overall design of the paper, and oversee the layout and proofreading functions on production night. Design (or assign to volunteer artists) front cover, centerspread artwork/layout, and book supplement graphics, as well as promotional brochures, leaflets, etc. *Qualifications:* Strong graphic design/art skills. Familiarity with type specifications, knowledge of printing techniques and previous related experience preferred.

All positions require a commitment to gay/lesbian liberation, feminism, anti-racist politics, and the collective decision-making process.

**Promotions/Classified Ad Manager** (available on or before January 1986): Use direct mail marketing, exchange ads, renewal campaigns and other strategies to increase subscription and newsstand sales of the paper. Process and lay out weekly classified ads. *Qualifications:* Strong writing, administrative, creative and organizational skills. Previous promotions/marketing experience helpful.

*Salary/Benefits:* \$150/week and fully paid health and life insurance, sick time and three weeks' paid vacation. Each position offers the staff member responsibility for his/her own job, with some flexible hours and ample room for innovation.

To apply, please send resume and cover letter immediately to: GCN Search Committee, *Gay Community News*, 167 Tremont Street, 5th Floor, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

## tasteful retreat from decorum?

Dear *GCN*:

Thank you for bringing us more mindlessness from Ed White. Perhaps your interview would have been more appropriately titled: POLITICS AND LOVE AFTER BURNOUT. The beautiful room isn't the only thing that's empty, here. It would be so very nice if the literary folks at *GCN* who bring us public relations for mainstream publishing would take the time to get off their literary knees and bring us something less inept. Your interview with publishing's golden boy seemed like a ludicrous caricature of White's own self-congratulatory fausses-memoires. Really, interviewing Ed White isn't so much charming post-literature as it is simply charming postnausea.

Your piece read like a tasteful retreat from decorum into the exploration of ladylike literary obituary. Such "journalism" is indicative of the fact that the gay press is basically incapable of bringing us insight from writers that is "the devil's insight." Nothing here bites. Nothing challenges. Nothing is rebarbative. Certainly, nothing is new. What we are left with — White, Holleran, Picano — are the same tired golden boys on the same tired publishing pedestals giving us the same tired publishing platitudes.

What we are left with is the literature of twilight sentiment. The most amusing part of your interview was Ed White saying that he doesn't know w-h-y he is now writing heterosexual fiction. If you believe that you'll believe that I am Marie of Rumania. Heterosexual fiction makes money. Gay fiction doesn't make food stamps. Articles such as this simply serve to keep the Ed Whites of publishing ensconced in their golden boy literary places. The next thing you know the literary folks at *GCN* will hire Charles Ortleb to interview Felice Picano who can explain to us w-h-y he writes heterosexual fiction. Spare us....

Yours in tastefulness,  
Tim Barrus  
Key West, FL

## the path to real social change

Dear *GCN*:

I am putting together a book of personal stories by people who are acting alone or in small non-structured groups to affect social change. I would like to hear from anyone who is personally taking an active stand in the areas of nuclear weapons, hunger, environmental issues (eco-saboteurs especially), women, minority, gay and worker's rights. Stories are welcome on other social issues as well, and can also describe the efforts of someone other than yourself whose story you feel should be told.

The main thesis of the book is that confrontational politics on a small scale is the path to real social change, that individual acts of courage are the proper and necessary response to a political system which is no longer representative of people's needs. My feeling is that thousands of these acts of courage are occurring every day.

I encourage anyone who is personally involved in a struggle for social change to write and tell me about your experiences.

Donald Currie  
4006 25th Street  
San Francisco, CA 94114

## are the lesbians taking over?

Dear *GCN*:

Have you really been "taken over by the lesbians" as letters in September suggested or disputed? I'm too far away here (7 weeks far, to be precise) to go and find out for myself.

But if the horrible news is true and last month's *GCN* was the outcome of that takeover: fine with me. If it needs lesbians to produce a gay weekly as objective but committed, informative but entertaining, deep but not heavy, radical but multifaceted as *GCN* is, go get them all!

As a gay pedofile man, I do not always have reason to be too happy with the views at least some feminist lesbians (or lesbian feminists?) propose to the gay community. But, usually, they have to do with everyday reality, are put in a sociopolitical context and are being argued with sincerity, conviction and pep — tunes I don't too often pick up sung by male gay voices nowadays.

Are you feeling suppressed and shoved out, gay brothers? It's up to you to learn how to observe, think and articulate with more relevance and power. In the meantime, do it for us too, gay sisters.

Mick Licarpa  
P.O. Box 196  
London N4 4DN  
ENGLAND

## innocent sister needs help

Dear *GCN*:

I don't know what good this letter will do, but maybe if you print it a group of concerned folks can stop an innocent sister from death.

I am very angry. The Maryland Court of Appeal has denied Doris Raven Darkwing Foster a chance to prove herself innocent. They have reaffirmed her death sentence. She is accused of murdering a man, even though there were people who saw her in a gay bar at the time the man was killed.

I feel the reason her death sentence was affirmed was because of prejudice:

- (1) she is Native American;
- (2) she is a lesbian.

I ask all my brothers and sisters to write to Governor Harry Hughes, Annapolis, Maryland 21401, concerning her case.

[Her address is: Doris Raven Darkwing Foster, 904158, Death Row, Jessup, MD 20794.]

Ask that she be given a chance to prove her innocence and that the Maryland Court of Appeals put their prejudice aside and look at the evidence Raven has to show them, not at her skin color and sexual preference which blinds them.

Thank you,  
Nancy Shreve,  
Flint, MI

## whose side are they on?

Dear *GCN*,

Life takes a lot of courage, often more than we think we should have to find. There are so many challenges a person has to face with others and also with themselves, and sometimes you find you are braver than you think and sometimes you find you aren't.

I've read many articles in *GCN* where the [low-level] staff who work at prisons are put down because of their enforcement of rules — rules that Administrative [high-level staff] people make. It's their job.

I live at a woman's prison here in Wisconsin. Most of the employees are women. To many of us this is an asset, for we can relate better to women. When I first came, I regarded staff as the enemy; the police; etc. But as I sit here filled with thoughts of what I want to write, I feel sad...

From my point of view there are three different 'types' of staff. The quiet type who really says nothing. Maybe because they are secretly afraid? Maybe because they don't want to give us a hard time? Or maybe because they are here strictly for the pay — not the output? Just as long as no one fucks up on their shift, they keep quiet.

Then I see the "power pusher," the staffperson who is constantly on your back, never letting you breathe. Always believing you are up to something. They gloat with the power they possess over inmates, imposing a much harsher sentence than the courts intended. Pushing you to "go off," harrassing you in the way they have learned is not detrimental to them, only the prisoner. They are addicted to this power, as a junkie is addicted to it's smack.

Then, the last 'type' I see and the one I am going to focus my attention on, is the 'healer,' 'the supporter.' The staffperson who takes the job with the belief that they can help an inmate, counsel us, give us some hope and care. So, what about this person, you ask? That's just it, ... person. They are human also. They feel, care, heal with words. But what do they get when they take the healer's job. Prison! They get placed in a prison also. A prison just as hard to live in as the ones we do. With the same petty rules. We prisoners can share with one another a sense of community, but they can't.

I'm sure just about all of you [prisoners] who read this know at least one staffperson who has been there for you with some solid, concrete advice. Let's look at this staff's side of life: their job within the prison. You know they could lose their job be simply relating to an inmate openly and honestly in conversation. Can you imagine how they feel? Hopeless? Used? With no power to really help, to change the wrongdoing. Yet, to listen is one of the most needed and warmest things they could do for us. They do not make the rules, Administration does. They can't even offer their opinions and suggestions, because it is not their job. Their job is to count, make sure there are no problems and keep everyone 'calm.' Administration even makes them sign a form saying that they will not act friendly etc. Sad...

For these staff, please, all of us inside, let's reach out and see them as humans also, not the perpetrator. Let's respect those who respect us as much as they can.

Come together and let it be known the staff have a 'prison' too. We are freed one by one. Let us try to help free them too, within the system. Sometimes when we've been in the habit of not taking chances for a long time, it seems too hard to reach out, so we give up and follow the stereotypes. It's hard to know when to be a friend, but let's keep an eye out for possible mutual support.

Jackie Beattie  
Box 971 Cty Hwy K  
Taychedah, WI 54935

## GayCommunityNews

*Gay Community News* is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership. The paper is published weekly (except a week in December and a week in August) by the Bromfield Street Education Foundation, inc., a non-profit corporation.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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## mermaid action

Dear *GCN*:

A story to share with you all:

Eight women with the assistance of three others embarked from a municipal launching site unobtrusively mingling their bright orange rubber dinghies with the yachts and sloops. The Spinsters Opposed to Nuclear Genocide had commenced the Mermaid Action in opposition to the launching of the eighth Trident submarine, the U.S.S. Nevada. On this chilly September day, the fourteenth, the Mermaid, the Spinster, the Aphrodite, and the Poly V [goddess of non-biodegradable goods, hence rubber boats] advanced with much struggle to an island across from Avery Point. The senators, admirals and Electric Boat big-wigs were celebrating their contributions to mass destruction there in an outdoor pavilion.

It was apparent that security personnel and the police would note the Spinster entourage without difficulty, but the women decided to proceed towards shore. The Poly V was rapidly sinking, even though the heavyweights for peace had been transferred to another boat. The women, who had thought they sighted a welcoming committee in a buffet line, realized that it was the boys in blue and their dog. The four swimmers rolled or otherwise jumped ship. The four boatswomen proceeded to keep the Poly V afloat, and hoisted a banner which said, "How can you celebrate murder?" This proved to be a complicated maneuver and the women had blown out to sea before it was fully accomplished, the banner then becoming a great sail.

The swimmers, showing signs of hypothermia, went ashore pouring a red blood-like substance on themselves. Shouting at the jubilee, "murderers, bombmakers" and other concise derogatories. The women were viciously clamped into metal cuffs and so-called controlled pain techniques were used by the state troopers. The women were charged with criminal trespass 3 and have a trial date set in New London, Connecticut, having refused a nolle twice from the prosecutor.

Theresa Carr  
New Haven, CT



# Speaking Out

## The Gay/Lesbian Volunteer Movement: Acknowledging the Accomplishments

By Aubrey Wertheim

*This was given as part of a workshop — "Networking with Nontraditional Volunteer Communities" — at the National Volunteer Management Conference, June 23-26.)*

When I was talking with one of the conference organizers about this particular workshop track — Nontraditional Volunteer Communities — he relayed concern about how a minority community can make initial progressive inroads and then meet certain stalling techniques such as tokenism or lip service which somehow never translates into direct action. I replied that was one of the great pleasures in gay/lesbian service: you generally don't do a lot of waffling when approached about gay/lesbian concerns. Even before you get a response you tend to have a good notion of what's coming from the eyebrows and the throat-clearing and the arms folded across the chest. People tend to see red or see us. And the ones who see us are the one's who've known us, worked with us. For those of you who have come to know us, I thank you. But I think I should spend this time introducing those who don't know us to our community; a little Those People 101.

Let's start out with a question. What is the most common gay/lesbian organization? All the political groups, counselling services, hotlines — what are there more of than any other around the country? Churches. 517 congregations from the most liberal to gay/lesbian fundamentalists, meeting usually pretty humbly in homes, businesses, sometimes in their own buildings, sometimes in the basement of your own churches. Though gay people are constantly decríed as ungodly, immoral, depraved, etc., surely 517 congregations in practically every state might care to present a different perspective.

Another popular notion about our community is that we're out to destroy the family. We wake up every morning, look out our windows, and say, Okay, today the Smiths get it. Whereas the reality is one of the most successful movements within our movement is the rise of Parents and Friends of Lesbians and Gays. PFLAG is an all-volunteer organization made up of (as of this week) 179 chapters in practically every state. Family members and friends of gays and lesbians meet once or twice a month in someone's home, in a supportive atmosphere to explore the issue of discovering and coming to terms with the gayness of those closest. This is preserving the family as an institution. Not as a polarized, politicized camp, but as a thriving, vital, caring circle able to encompass many different forms of love and commitment.

A third very prevalent opinion of gays and lesbians is the old disease model: we're sick, degenerate, imbalanced either hormonally or psychologically. Yet since the late '60s when gay people started confronting traditional institutions about their concepts of homosexuality — in both the medical and mental health fields — and found them resistant to reevaluation, we began establishing our own clinics and counselling services. We now have 82 health clinics run by our community and over 300 nationwide counselling services. In response to the AIDS crisis alone, we have mobilized over 10,000 volunteers providing everything from the most exacting terminally-ill patient service delivery to formulating statewide education and preventive campaigns. For those of us working around health issues — especially witnessing the overreaction to AIDS in some sectors and the tragic lack of response in others — it's sometimes only too easy to feel gays and lesbians are the only ones sincerely concerned for the well-being and survival of our people.

174 hotlines, 250 college groups, 136 newspapers, over 200 AA and NA groups, 44 gay/lesbian community centers including the very state-of-the-art outfit here in L.A. with an annual budget of 2.3 million and a volunteer army numbering over 400. All these were born out of necessity. When you're blind and know there are books with stories in them, but no one has made them available, you start a taping service. When members of your community are being threatened or beaten or murdered and traditional victim services are unresponsive — or downright abusive —, you start victim assistance and advocacy.

Despite this seemingly glowing success story — hundreds of different organizations, thousands and thousands of volunteers —, the fact is what we offer is woefully inadequate. Most parts of the country have absolutely nothing for gays and lesbians and most of our

community reach their late teens before having any interaction whatsoever with positive, supportive role models or service agencies.

This has to change. But we can't do it without you. Why? For a number of reasons:

1) *Sheer numbers.* One out of every ten people, one out of every four families. Every hour now in America, a new person is diagnosed with AIDS (and, true, not all of these are gay men, but in most parts of the country affected by AIDS, gay service groups are providing the social services for everybody stricken). There's no way, given our community's traditional lack of access to funding sources and even publicity, we can adequately address these needs.

2.) *Polarized communities.* When you have segregated services — regular crisis calls here, gay/lesbian crisis calls to "their hotline" — you create a hierarchy of care: what you'll consider worthy of your service and what you prefer to farm out. This imparts an automatic second-classness to your clients as they are routed to services or groups considerably less accessible and established. Plus all the courage it has taken to turn to *you* must be drawn together again for approaching *another* service.

3.) Besides, *most gay and lesbian volunteers are not with us; they're with you.* You have the specialization, the funding, the track record, the clients — and such is the nature of gay/lesbian volunteers and service leaders (and gay people, traditionally, have always shown a great disposition to service), they will always look to the most qualified service to insure the greatest utilization of their contributions, even if it means having to keep this very central component of themselves and their commitment hidden.

So this is our dilemma: the tremendous need for mainstreaming services to gay and lesbian clients — building on what has been so painstakingly created by our community — and creating a climate so gays and lesbians in these agencies can come out without endangering their involvement either as volunteers or staff.

If everyone here would consider one way in their agencies this could be brought about. Now I know the first reaction is to disassociate: "Oh, I just coordinate library reading room programs. This has nothing to do with me." There are wonderful books for children incorporating positive gay/lesbian role models. You could play an instrumental role in curbing homophobia in its beginning stages through readings and discussion afterwards. "Oh, I just deal in seniors service delivery." You don't think gay people grow old? We may do it with a little more style, but we're there with special needs and stories we'd like to tell. "Oh, I'm just an inner-agency person. I don't have interaction with clients." What about that agency? Is it safe to come out at work there? Is it safe to come out to you? Or perhaps it's time you considered coming out.

The possibilities are endless, at every level, in every kind of service. I assure you: the smallest effort can make the greatest difference in changing attitudes, retiring very tired stereotypes, removing the stigma associating with and assisting gays and lesbians.

We have always been beside you serving. We have always been there among those you serve. Wouldn't it serve all of us better if we could tell you our names?

Aubrey Wertheim is the coordinator of two volunteer services at the National Gay Task Force: the Crisisline and the Clearinghouse.

**"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.**

### AIDS Resource List

**AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 536-7733.**

Education and support group for people with AIDS, their families, lovers, friends, and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with Fenway Community Health Center.

**AIDS Action Line — 536-7733 or Massachusetts toll-free AIDS hotline, 1-800-235-2331.**

AIDS Action Committee service, information, referrals and befriending about AIDS.

**AIDS Hotline — Community Infectious Disease Epidemiology Program, City of Boston, 424-5916.**

Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control. Officially determines number of cases probable and under investigation.

**Fenway Community Health Center — 16 Haviland Street, Boston, MA 02115, 267-7573.**

A gay-sensitive health care facility. Hotline information, medical work-ups, diagnosis, referrals, counseling. Participates in research efforts.

**Gay and Lesbian Counseling Services — 600 Washington Street, Boston, MA 02111, 542-5188.**

Provides individual and group therapy. Groups available for friends and lovers of people with AIDS. (Services provided

without regard for individual's ability pay.) Counseling and HTLV-III blood screening services for individuals concerned with exposure to the virus associated with AIDS. Co-sponsored with Department of Public Health. (522-4090)

**Gay and Lesbian Hotline — 426-9371, Monday-Friday, 6:00 p.m.-10:00 p.m.** Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

**Haitian Committee on AIDS in Massachusetts — 177 Harvard Street, Dorchester, MA 02124, 436-2848.**

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

**Mayor's Committee on AIDS — 709A Boston City Hall, Boston, MA 02201, 725-3307.**

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

**National Gay Task Force Hotline — 1-800-221-7044.**

Toll-free national hotline run by NGTF to provide information and referrals.

**Springfield Downtown Ministry/Council of Churches — 293 Bridge Street, #205, Springfield, MA 01103-1402, 737-4125.**

Counseling and referrals.

**Gay Community News is now in its thirteenth year of publication. Have you subscribed yet? You save \$21.00 off the newsstand price when you purchase a one-year subscription. (So do it today and don't miss another issue!)**

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**Gay and Lesbian Counseling Services GLCS**

Two groups are now forming at the Gay and Lesbian Counseling Services (GLCS):

**Adult Children of Alcoholics**

A time-limited group for women who are still deeply affected by the family disease of alcoholism. The group will deal with the issues of low self-esteem; trust and intimacy; anger; victimization; and relationships. Focus will be on tools for recovery and living.

**Friendship & Intimacy for Women**

A time limited group is now forming. This will be a therapy, support group in which the members deal with issues related to friendship and intimacy in our community.

For more info on either group, please call Sarah Davis Smith, M. Div. at GLCS.

GLCS is a licensed mental health clinic which has been serving the community since 1971.

## James Is Still James Baldwin at Sixty-one

By John Bush

Although James Baldwin says he left religion a long time ago, he will be the first to tell you that one can never really leave, and when you listen to James carefully, you are convinced that he never really left.

Speaking at the First Baptist Church in Providence, Rhode



James Baldwin

Island on Friday evening, November 1, he said he had come home, home to the Baptist Church, the church of his origin 61 years ago in Harlem.

Baldwin did not discuss either of his new offerings, *The Price of the Ticket* or *Evidence of Things Not Seen*, except to say about the latter "The State has not proven its case."

His address focused on white

injustice in the United States, and he spoke passionately about it, tracing its beginning from the time that ethnic Europeans decided to call themselves white, which was the identical time that they decided to call Africans Black. The unfortunate thing about that nomenclature for Blacks was that whites began to treat Blacks as anything other than human beings, proceeding to destroy the psyches of Black youngsters, and institutionalizing maltreatment, such that Blacks came to believe what whites said about them, primarily that they [Blacks] were of no value.

It was in his poignant elaboration of those evils, that one was able to see the frustration and sadness that is reflected not only in his speech, but also in his countenance. That feeling was exquisitely expressed in his poem "Inventory," which he read at the end of his lecture.

The essence of Baldwin's argument was that whites were ethnic before they came here, but became "white" through the commercial enslavement of Black Africans. In the process they had to go against the sacred creed, i.e., "all men are created equal" etc. White supremacy was institutionalized in the U.S. via segregation and discrimination, thereby making sure that Blacks would never really be first class citizens.

Baldwin argued that white

supremacy was instituted in order to hide the crime of slavery and to make money. Baldwin contends that actions by whites contributed to genocide of Blacks in the nineteenth century, and continues in the U.S. today, even as it does in South Africa. He continues by stating the "people who think of themselves as whites are bad educators, because they delude white youth into thinking that the world belongs to them, and they convince Black youth that they are of no value."

Baldwin spent some time deliberating upon the question that whites have used repeatedly (especially since the more active phase of civil rights movement): "What do Blacks want?" He said "Blacks want their children to have the opportunity to survive and flourish and not to be beaten to death." To the query, "Haven't things changed for the better?" James says the question is often meant in a patronizing way, suggesting "Aren't I nicer to you than I used to be?"

He concluded by saying "We have been through something, something has happened to all of us." The machinery of the government has not been able to bring us the things we had hoped for. "I dare to tell you in Martin's words 'We shall overcome'."

Continued on page 7

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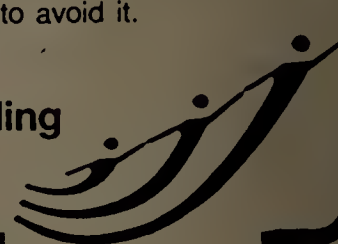
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# Tenny Dearest: Bios Tell All, Say Nothing

## The Kindness of Strangers: the Life of Tennessee Williams

Donald Spoto  
Little, Brown & Company, Boston, 1985  
\$19.95, 410 pp.

## Tennessee: Cry of the Heart

Dotson Rader  
Doubleday, New York, 1985  
\$16.95, 348 pp.

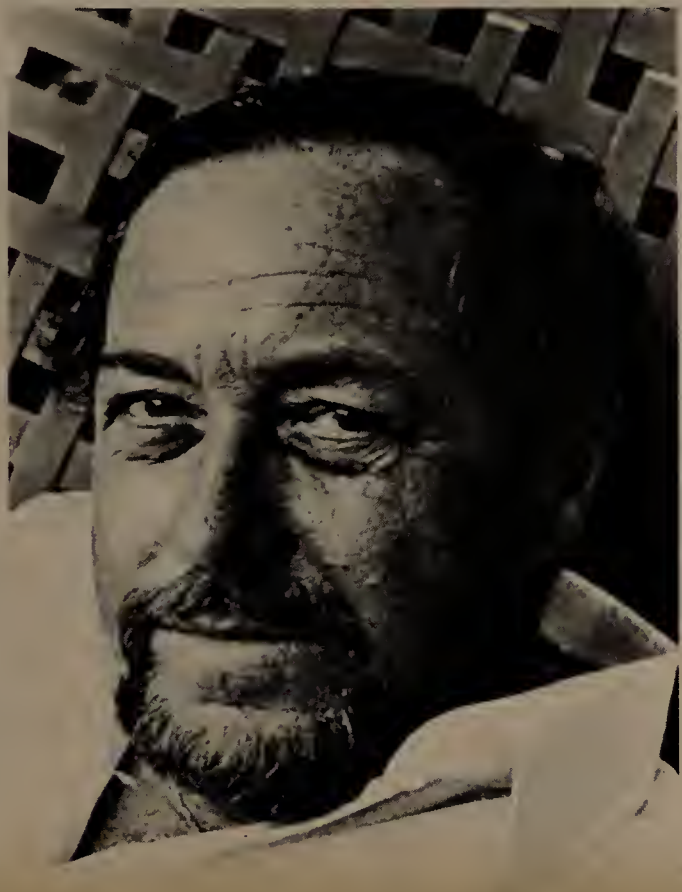
Reviewed by Duncan Mitchel

I know this is going to sound odd, but Tennessee Williams really didn't live that interesting a life. Oh, his life *should* have been interesting: he became rich and famous doing just what he wanted to do, writing plays that first-rate actors and actresses were eager to perform; he had many loyal and loving friends; pretty boys by the score flung themselves into his bed. That should be an interesting life to live, though not necessarily once you've settled into it. It might, however, be rich in anecdote — who said what to whom, who went to bed with whom, who stomped out of the room in a huff — and therefore worth writing about. And in fact several books have been written about that life, including his own *Memoirs*, which was a best-seller, so it must have been interesting, right?

But I beg to differ. Williams' early life might legitimately concern us because of the role it was to play in his work, most famously in *The Glass Menagerie*, and because of the poor-boy-makes-good aspect of his climb to fame, fortune and recognition as arguably North America's greatest playwright. Once he became famous, however, he became much less interesting. His life became divided between the hard work of producing his plays, on the one hand, and drug/booze-induced oblivion on the other. Much of the 1960s and 1970s he spent falling down, knocking things over, and passing out. This, of course, is precisely why his memoirs sold: the *National Enquirer* appeal of dropping all those names — Brando! Garbo! Bankhead! Davis! Taylor! — and of the horror stories of other names dropped — Seconal! Nembutal! Valium! Doriden! — along with the pursuit of what Gore Vidal calls "all those interchangeable pieces of trade." What counted for America was that a famous homo even pretended to tell all; in fact, he told very little, but America is still so easy to shock. All Tennessee Williams had to do was acknowledge in print that he was "that way," tell a few mild stories, and America went all shivery inside.

But the memoirs are oddly flat. This is partly because the trademark combination of colloquialism and lyricism which animates the dialogue of Williams' plays does not carry over into his prose. When speaking in his own voice, Williams reminds me mostly of the style of someone like Billy Graham. (Random example: "Jack Warner may have dropped his fork but Frank didn't blink an eye as he continued to stare steadily at the old tyrant.") It has been reported that the manuscript was cut in half for publication; it could and should have been cut more.

Now we have two new books about Williams, and I'm still puzzled. Donald Spoto's *The Kindness of Strangers* is a good place to start if you've read nothing else about Williams except his memoirs: Spoto (author of several celebrity biographies) has interviewed lots of people, gone through Williams' papers, and "consulted most of" the secondary literature. Occasionally he comes up with something startling, such as Williams'



Tennessee Williams

friendship, in his St. Louis shoe-factory days, with a fellow named Stanley Kowalski (p. 44). But for the most part the book is strangely superficial: Spoto rushes breathlessly along, quoting a critic here and a friend there but never touching down long enough to let us have a close look at anything. What happened to all that research? And there are odd gaps. In their biography, published just after Williams' death, Shepherd Mead and Dakin Williams tell of a pseudonymous friend's attempt to get Williams off the pills and booze by locking him away in a home outside Los Angeles. Williams also alludes to this in his memoirs: he claims William Inge was behind it! Spoto has no mention of it at all that I can find, which makes me wonder what else has been left out. An adequate — let alone definitive — biography of Tennessee Williams has yet to be written.

For the *National Enquirer* crowd, there is Dotson Rader's *Tennessee: Cry of the Heart*. In the late 1960s, Rader seemed to be a sort of poor man's John Rechy, with New Left tendencies: a studly youth rambles around the country bestowing his favors on many a lowly queer and from time to time making Revolutionary noises. Some of his ambiguously autobiographical pieces were later collected as fiction.

Now Rader has shared with us his memories of Tennessee Williams — the backroom bars, the antiwar demonstrations, the shots from Dr. Feelgood, the falling down, the passing out — and I can't help wondering how much of this, too, should be read as fiction. Rader says he took many notes during his friendship with Williams, with Williams' knowledge and approval, and indeed toward the end of the book we are treated to long disquisitions on life and art by the Great Man. But some of what Williams told Rader was pretty definitely false, like the letter from Eugene O'Neill which Williams quotes at length a couple of times. Gore Vidal, who knew Williams when he received the letter in 1948, says in an article in *The New York Review of Books* that it was illegible: O'Neill had Parkinson's disease. But Williams might well have told Rader otherwise, and would have been gladly believed.

Rader also complains that Vidal warned "me against filling Tennessee's head with a lot of leftist nonsense he had no capacity to understand." "Tennessee was a politically committed man of the left," Rader sniffs (p. 36). But later, when Williams showed up for a 1972 Remember the War benefit wearing a Confederate uniform and seemed incapable of understanding the issues involved, "I was beginning to believe that perhaps Gore Vidal had been right about Tennessee's political sophistication" (p. 106). A better writer might have played this scene for comedy, but Rader is too glumly earnest to have a sense of humor.

I should mention Rader's misogyny. He tells with relish of the time Tennessee arrived at his New Orleans apartment to find that the young companion he had left in charge had taken on some lesbians as tenants. "Out, dykes!" Williams had screamed, complaining later to Rader that the boy had "allowed the place to be overrun with muff-divers." If true, this story virtually destroys my esteem for Williams as a human being. Rader also jeers that Tennessee's mother (born 1884) "was anything but a liberated woman, disliking even the mention of sex and, when she engaged in it with her husband, she didn't lie back and think of England, she screamed" (p. 63). It does not occur to Rader that some fault may have lain with Tennessee's father, an abusive alcoholic who may have molested his daughter, Rose; no, Rader is all sympathy for Big Daddy Cornelius, married to a "harp."

In addition, Rader can barely write English. He thinks that one "peddles" a bicycle down the street, that a main reason is a "principle" reason, that a person who hates to do something is "loathe" to do it, and he thinks that to perform fellatio on someone is to "fellate" him (I swear! page 80). When this book comes out in paperback, it will make good trash reading on the beach next summer. But it should on no account be taken seriously.

But do I think that you should read Spoto's book instead? No. Read Williams, and I don't mean the *Memoirs*. Before I wrote this review I read all seven volumes of his collected plays, and I was dazzled, even by much of his uneven later work. The dialogue is as limber and sharp as his memoirs are sluggish and dull. The subject matter is often sensational, true, but there is often comedy as outrageous as the *Grand Guignol*. Williams' life, especially his later life, was a drag. His art never is.



# Navratilova's Frustrating Innocence

Martina

Martina Navratilova with George Vecsey  
Alfred A. Knopf, New York, 1985  
\$16.95, 288 pp.

Reviewed by Yvonne Keller

Open emotion — a concentration and commitment to playing well that shows on every angled gesture, because she can't be a stoic, can't be the Ice Princess: her desire to win comes through so strongly when you see Martina Navratilova play world-class tennis.

Here is Martina, age six, whom nature had already equipped with the beginnings of the desire she shows so vividly today:

I remember the first time I played tennis on a real court.... The moment I stepped onto that crunchy red clay, felt the grit under my sneakers, felt the joy of smacking a ball over the net, I knew I was in the right place.... I can remember it as if it was yesterday. I could have hit with [my father] all day. I had all the energy and all the patience in the world.

What is she really like? Sorry, there's not much of an answer here, no deep thoughts on political topics, righteous anger at homophobia or patriarchy, no lovely, sordid love scenes — and no real sense of what makes her a champion of the mental game. Navratilova maintains her privacy, writing and talking on a light, humorous level.

This weirdly innocent reticence is the most frustrating aspect of the book. Even Martina's key matches are merely journalistically described. George Vecsey's touch might have been more firm here: the tennis which you know from the start is her life, and is so well shown in the childhood years, becomes background material. Remember the intimacy you felt watching her face when she won the U.S. Open in 1983; and the incredible rush of empathy you felt two years before as she cried openly in front of cameras and fans after losing in the finals to Chris Evert? They clapped for her then, and she was fiercely proud to be loved, accepted, and American. This emotional intensity is missing from the book somehow, except in fleeting moments. Even in describing her relationships and friendships, she gives the bare bones and not the emotion. This very jock-like, non-verbal manner is a part of her, but it is so obviously belied by her emotion and strength on the court that you almost feel cheated.

As a child, Martina was the "school jock." Thanks to the distance of age and time, she writes (with Vecsey's help) engagingly of her Czechoslovakian childhood and her early relations with her mother, father, and step-father. Her effective portrayal of her country's loss of spirit after the 1968 Soviet invasion



Martina Navratilova

helps show why so many Soviet bloc artists and athletes have defected. The love affairs, the various coaches, her dependency on a series of women, and her citizenship difficulties are chattily told, and not as engrossingly as her discussions of Czechoslovakian life and her family.

Then there's *Martina* as social phenomenon. Even my mom, abandoned in suburban North America, read and enjoyed the book. There's a distinct satisfaction, a sense that things might yet be getting better, when you see a book about an openly lesbian woman becoming and remaining a coast-to-coast bestseller.

Of course, dyke jocks have been watching and rooting for Martina since birth, and for Billie Jean before her. Reading back through old journals, I happened to see Martina's name, and I realized I'd looked to her as a role model. And not because of gayness, since neither she nor I knew we were gay back then, but because she was a strong, athletic woman — one who let us *see* how committed she was, let us feel okay about desiring to compete and to fight. She felt similarly about Billie Jean King.

Martina calls herself both lesbian and bisexual. "I don't like labels," she says. She is gay but not political, telling the story of how she fell in love with her first lover, or the pain when she came out to her parents. She admits that "my image definitely hurts me at times," but does not follow through to the seemingly obvious political perspective. Opinions on issues all remain at the level of gut feelings.

Her much-touted, much-approved and -disapproved relationship and breakup with Rita Mae Brown, author of the lesbian classic *Rubyfruit Jungle*, is symbolic of her attitude toward politics, and toward

reflection in general. Although attracted and in love, her life's center remained tennis, and Rita Mae's dismissal of sports as inconsequential was a shock. While at first this difference made her realize there was, in fact, other things in life, later that fault-line became the cause of the breakup. She says:

All the time I was growing up, there was a part of me that had never been touched before.... Then I met Rita Mae Brown. [I] didn't really think her political, lesbian perspective pertained that much to me, although I'd had a few adventures of my own by that time. My self-image was that of an athlete, unconnected to the world of activism and meetings and writings and ideas.... I had never been identified with anybody gay before, and I couldn't have picked anybody more prominent. But I was in love with her, and you can't direct your feelings and say: You can't fall in love with this one. It might hurt your career.

Finally, the clash of Martina's commitment to sports and Rita Mae's commitment to writing and politics ended their "endless lunch" in a vicious, violent fight.

Like most everything else in her life, Martina seems to take for granted her ability to be out. She doesn't bother to realize that without people like Rita Mae politically and Billie Jean in the sports world, neither the Navratilova winnings nor personal disclosures would have been remotely possible. But probably that's part of her popular appeal: no clenched-fist radical here. And as a result, she right now is reaching more of the fearsome people of the average U.S. than either of them ever did. Martina has a bestseller, incredible wealth, and a self-proclaimed American emotional style of which even Lee Iaccoca would be proud.

Her blatant, genuine love for the U.S. becomes strangely mixed with her admiration for society's norms as personified in Chris Evert. Martina clearly respects and envies Chris as the epitome of everything a socially acceptable, cute, blond-haired woman from the United States should be: the "Barbie doll" of the courts, with her Ken waiting on the sidelines. The Czech yearning for the promise of Western democracy became personalized: "Chris was like a perfect blond goddess who was stalking Billie Jean and Virginia and Evonne. Before I even met her, she stood for everything I admired in this country: poise, ability, sportsmanship, money, style." Martina is very vulnerable on this level; she describes how she always wished her body looked more feminine; she prides herself on having learned (with Western help) the correct amount of make-up to wear off the court.

It's clear that Martina succeeds more on sheer guts and resiliency than by mature, measured judgment. There is no sense of things she'd rather not say publicly, rather a sense of things she'd rather not think about herself, and won't for a while — at least while there are

Continued on Book Review page B8

# Poems: Delightful, Sometimes Shattering

Trying to Be an Honest Woman

Judith Barrington  
Eighth Mountain Press, Portland, 1985  
\$6.95

Reviewed by Jean Swallow

Judith Barrington, a British lesbian-feminist transplanted to Oregon, is a poet of accomplished skill who writes in a "common woman" voice of application and clarity. She has written a collection of poetry (and one narrative) that is, to be blunt, a lovely and compelling book.

The first offering from a new women's publishing house, Eighth Mountain Press, the book not only has a lovely design (easy-to-read, accessible type, with a wide-open, inviting page layout), but inside the design, the poems themselves are lovely, and loving.

Lovely not in the sense of a mother saying "nice," these poems are lovely in their rightness, the final sense that what needed to be said, has been, and has been completed. Barrington is a poet who works with truth, trying to see clearly, but not ungently, not without humour, not without tenderness. She writes with a steady voice always, even when turned to old faults, old pain, missed chances. In the title poem, the poet appears to be trying to tell the truth, at last, about a love affair. Even though she is unsparing of herself, she isn't cruel either—the truth is a complicated thing.

Part of Barrington's way of writing the truth is to

show the juxtaposition of opposites and work them into a tense statement of many truths. Some poems hold both soft and sharp in them; some have words that hesitate in a form that doesn't. Others tell stories of



Judith Barrington

safety, then the narrator is trapped without protection. Almost all the poems have some kind of this workable tension, sometimes delightful, sometimes shattering.

From the first poem "Graffiti," where "warm rain light in my face" is brought up sharp against man-made fear, to the ending "Anniversary Poem" of "questions of how to love decently," Barrington has written a set of heart-stoppers that at once grab the throat and then ease off so that truth remains.

She works the tension in different ways. Sometimes the tension is so subtle as to be almost unnoticed, except for an unnameable feeling, just at the end. Upon re-reading though, it is clear the poems are multi-layered and rich. From the beginning, it is clear Barrington is actually a poet, not just someone who breaks sentences into stanzas, and because of this, she can use not only words, but the forms of her poems as an additional facet from which to work. The poems "Scarlet" and "When We Talked in the Rose Garden," for example, are sizzling lesbian love poems. The tension here between form and metaphor have been worked into sexual tension that rises up off the page itself.

Included in the collection are a number of poems about being in a couple, "sometimes tolerated, rarely celebrated." The poems are wonderfully knowing and tender. There are two villanelles, "Replay" and "Coming Home" which are good examples of Barrington's expertise with poetic forms that again work the form into tension. In the last poem in the book "Anniversary Poem" Barrington writes of the five years she and her lover have "reached for enough room to be close" — opposites into truth within the space of seven words.

My main complaint with this volume was that it end-

Continued on Book Review page B8



# Distinctive, If Not Sure-Footed Rhythm

Caracole

Edmund White

E.P. Dutton, New York 1985

\$17.95, 342 pp.

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Reviewed by Charles Henry Fuller

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Edmund White is an author writers enjoy reading. Vidal, Isherwood, and Nabokov have praised him for the brilliance of his style and the psychological acuity of his prose visions. At age 45, White's is an individual literary voice, at once world-wise and innocent. His writing offers the reader both a brooding lyricism and a sensitivity to language, metaphor and nuance all but extinct in American fiction. Edmund White's newest novel, *Caracole*, like its predecessors, requires considerably more of the reader than a Sunday afternoon in the park with a crossword and croissant.

The word "caracole" translates as "caper" in English, "snail" in Spanish, and "prancing" in French; each definition suits some aspect of White's imaginative novel. The story has an episodic structure. It curls back upon itself again and again, and moves with a distinctive if not always sure-footed rhythm. On the surface *Caracole* is the tale of an innocent young boy and girl who are induced into a complex adult world. On a higher level this novel is a meditation on the theme of human sexuality in its most classic expression of heterosexuality. White, using third person narrative for the first time in a recent novel, carefully examines the ways in which sex is a social and historical formation, more the result of encoded behavior than instinctual desire. The concept is a fascinating one, though realized with mixed results in this novel.

*Caracole* is divided into five sections, each of which shows the effects of coded and uncoded behavior on Gabriel and Angelica. The primary catalysts for emotional and intellectual growth in this book are love and desire, each of which looms large in the lives of the main characters. Daniel loves Mathilda, who loves Gabriel, who of course really loves Angelica, who in turn loves Mateo, who loves the actress Edwidge, who mercifully breaks this cycle by loving only herself. These shameless, interlocking love triangles create the aura of romantic vertigo upon which much of the book's dark humor pivots. As the plot develops, the reader smiles and cringes at each new utterance of love, until the narrator brings the strange reality White has created into focus:

Of course there is one good thing about love: the lover cares enough about at least one other thing to love it.

Like their counterparts in White's earlier books (*Forgetting Elena*, *Nocturnes for the King of Naples*, *A Boy's Own Story*), the central characters here are cool to

the touch. Frankly, I miss the warmth. Though I found them intelligent people who are able to consider their behaviors and to weigh their options carefully, I wished they were more likeable, especially since their reflective nature's don't add up to much in the world in which they live. After four novels, the inability of insight to influence behavior has become very much this author's signature. Still, it is exactly this element of White's temperament which has produced in *Caracole* one of his most interesting characters.

Mathilda is the first substantial female character Edmund White has crafted in a novel, who is every bit as powerful, as magnetic, and as interesting as his male characters. She is a complex woman, well into middle age, who is "the best-known thinker of her generation, a model of independence for nonconforming girls everywhere." She exerts a scholar's control over every aspect of her life, which, if not as vibrant as it once was, at least is lived with style, by her rules and principles. Yet, in keeping with the operatic tone of the book, her pretensions make her ridiculous, larger than life, tragic. Only through love does she step out of the fabulous and into the real.

White's handling of intergenerational love in this book is admirable. In the scene where Mathilda and Gabriel first make love, White skillfully laces broad surface humor with the underlying reality of mature, cerebral passion hopelessly at odds with youthful dispatch:

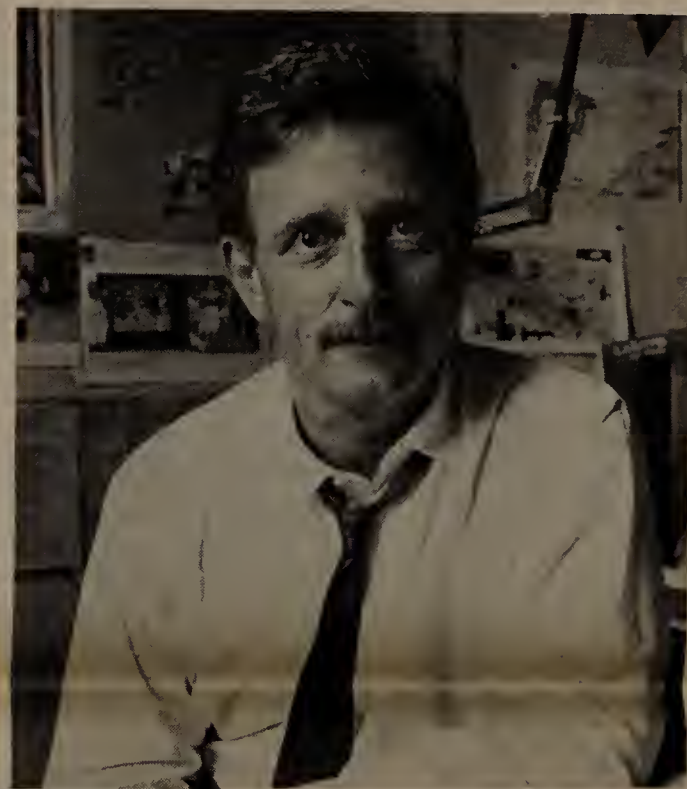
Now he undressed her and he could hear her simultaneous hope and shame circling and shrilling her brain like the swifts. Her very eagerness excited him, as though he were a surgeon undressing a wound. The part of his mind that remembered she was his uncle's friend clouded over, while that part brightened that found her to be a path leading him on. He sensed that she didn't want to look at his body or have him look at hers. To be sure, she wanted to feel everything he might excite within her body, but she wanted only to kiss him and stare into his eyes, even to caress his cheeks with her palms, as though to concentrate their gaze. All right. He understood. This would be the usual in-and-out but they'd pretend it was mental telepathy, the communion of discarnate souls.

The intimacy and humor with which White caresses human frailty in that scene are marvelous examples of his craft. At once we are bloated, perhaps wrinkled and despairing of middle age, and yet we are also firm, young and virile. How wonderful to have it both ways, to inhabit each state at the same time, to be vulnerable and powerful at the same instant.

As sublime as Gabriel's scene with Mathilda and Mateo are, and likewise his earlier scenes with Angelica, *Caracole* lacks cohesion as a novel. The tone of the book vacillates between *opera seria* and *commedia dell'arte*, both fascinating forms in themselves but oddly juxtaposed here. The reader is often not sure whether the author's tongue is firmly planted in his cheek or

whether White expects his audience to accept some of these presentations as viable drama. Also, at points the book's rhythm is surprisingly uneven. Scenes either move ahead with great style and brio (Parts 1 and 5), or they grind to a halt with overlong examinations of the characters' motivations and thought processes (Part 4). As entertaining as some of these internal struggles are, particularly Mateo's inability to make his peace with aging, these protracted descriptions eat away at the story's vitality. For me, what emerges is too much tell and not enough show.

*Caracole* is a cross-over novel for Edmund White and, as such, I think it will have a seminal influence on his future work. His prose is by turns intoxicating, evocative, and sensual as he questions what he needs to explore in his fiction. Though this book is not one of his best efforts, White's vision here is ambitious and worthwhile. With this novel, he has moved well beyond the gay coming-out story. The reader is not only in a heterosexual world but in a world inhabited by a wide range of people. Everyone isn't the physically beautiful but troubled young man, who dominates so much of White's earlier fiction. There are older characters, male and female, who are also well detailed, coexisting in a world with the young, the not-so-young, and the soon-to-be very old. It will be interesting to see how White uses this broader world view in his forthcoming sequel to *A Boy's Own Story*, tentatively titled *The Beautiful Room is Empty*.



Edmund White

## Hidden Homo-Sex in Literature's History

Between Men: English Literature and Male Homosocial Desire

Eve Kosofsky Sedgwick

Columbia University Press, New York, 1985

\$22.50, 244 pp.

Essays on Gay Literature

Edited by Stuart Kellogg

Harrington Park Press, Binghamton, New York

1985, \$7.95, 174 pp.

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Reviewed by Robin Lippincott

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*Between Men: English Literature and Male Homosocial Desire* is the third book in a series being issued by Columbia University Press under the title 'Gender and Culture'; an "interdisciplinary series of feminist inquiry into ideologies of gender and theories of desire."

Eve Kosofsky Sedgwick's trenchant study of men's relationships with one another in English literature, and the effects of those relationships on women, springs from Levi-Strauss's paradigm of 'the male traffic in women,' which is "the use of women as exchangeable, perhaps symbolic, property for the purpose of cementing the bonds of men with men."

'Homosocial' is a word used often in history or the social sciences describing social bonds between persons of the same sex: Meant to be distinguished from 'homosexual,' it is obviously formed by an analogy with it. 'Homosocial' male-bonding, is often — in our society — characterized by intense homophobia. Sedgwick on the other hand combines 'desire' with 'homosocial' to suggest "the potential unbrokenness of a continuum between homosocial and homosexual," which in our society is most often disrupted.

The shapes of sexuality...both depend on and affect

historical power relationships.... I am going to be returning to the subject of sex as an especially charged leverage-point...for the exchange of meanings, *between* gender and class (and in many societies, race)....

Sedgwick believes that 'the male traffic in women' is the best context in which to discuss patriarchal heterosexuality. She points out that much of recent writing about patriarchal structures suggests that homophobia is a necessary consequence of patriarchal institutions, such as marriage.

The example of the Greeks demonstrates, I think, that while heterosexuality is necessary for the maintenance of any patriarchy, homophobia...is not. In fact, for the Greeks, the continuum between 'men loving men' and 'men promoting the interest of men' appears to have been quite seamless.

Studies on relations between women and gay men have been few, and most of them have subscribed to one of two assumptions which Sedgwick rejects as homophobic: either women and gay men share a similar interest, (in breaking down gender stereotypes); or gay men are the epitome, personification, or cause and effect of woman-hating. Sedgwick does, however, suggest that homophobia by men against men is misogynistic, i.e. oppressive of the feminine in men, as well as oppressive of women.

The literature examined ranges, chronologically, from Shakespeare to Whitman, but focuses mostly on the chaotic mid-eighteenth to mid-nineteenth century period. It includes Wycherley's "The Country Wife," Sterne, Dickens, and George Eliot, among others. Sedgwick's readings evolve around the romantic triangle. Citing Rene Girard's *Deceit, Desire and the Novel*, Sedgwick extracts - for the purposes of this study - Girard's insistence that 'in any erotic rivalry, (usually two men for a woman) the bond that links the two rivals is as intense and potent as the bond that links either of the rivals to the beloved. . . ." Thus woman is the conduit in which men 'traffic' or use to bond with each other, and ultimately, to empower themselves, at her expense.

In reading after reading, Sedgwick convincingly exposes and expounds upon her theme. She finds Shakespeare's sonnets "present a male-male love that, like the love of the Greeks, is set firmly within a structure of institutionalized social relations that are carried out via women. . . ."

All of Sedgwick's interpretations are interesting and contribute to her theory. She traces homophobia in the Gothic novel, which, by dropping the female middle, brought on a more open approach to sexuality and homosocial bonding, and thus, homophobia. She acknowledges Freud in realizing that "paranoia is the psychosis that makes graphic the mechanisms of homophobia," and studies the theme of anality in Dickens' *Edwin Drood*. In a coda, she cites Whitman as the "figure of transition to our crystallized homosexual/homophobic world — not Whitman as he writes in America, but Whitman as he is read in England," by Symonds, Carpenter, Wilde and D.H. Lawrence.

*Between Men: English Literature and Male Homosocial Desire* is a fiercely ambitious book; one that is a valuable contribution to its relatively nascent field, and that has both academic as well as political import.

Sedgwick's focus upon the male use of women, as well as some of the same writers, are discussed in *Essays on Gay Literature* originally published under the title *Literary Visions of Homosexuality*, (and also as the *Journal of Homosexuality*, vol. 8, nos. 3/4.)

Editor Stuart Kellogg names four reasons why an author might 'treat' homosexuality in literature as: Arcadian, political, sociological, and psychological. The eleven essays that make up this book, many by well-known gay writers, exemplify one or more of these categories.

In the two essays which closely mirror Sedgwick's theme, the erotic triangle between Antonio, Bassano and Portia in "The Merchant of Venice": "The standard

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# BOOK

## GAY COMMUNITY NEWS

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### Broderie Anglaise

*Violet Trefusis*  
*Harcourt, Brace, Jovanovich,*  
*New York, 1985*  
*\$13.95, 120 pp.*

Here we are on the outer fringes of Bloomsburyana. For those of you who have tuned in late—or have only read *To the Lighthouse*—here is the cultural plot so far. While they were young women, Violet Trefusis had a passionate affair with Vita Sackville-West. (Vita's son, Harold Nicolson wrote about it in *Portrait of a Marriage*). Later on in life, Vita had a passionate affair with Virginia Woolf. (Woolf wrote about it in *Orlando*.) Well, Violet, determined to have the last word, not to mention revenge, wrote about all three of them in *Broderie Anglaise*. First published in 1935 in French, the novel has just been translated and released in English.

Not much more than a novella, or a long sketch for a real novel, *Broderie Anglaise* is about an English novelist Alexa Quince (obvious enough) who is in love with Lord John Shorne (Vita was the butch in both relationships), but their love is clouded by the memory of John's old love, Anne Lindell (a very flattering portrait of Violet). Alexa and John fret about their relationship for most of the novel, then Anne comes to visit Alexa (which did happen in real life) and things sort of work out for the best.

Part curiosity, part historical footnote, *Broderie Anglaise* does not really work on any level. Written without much style (or any wit), it is purely of interest for anyone obsessed with Bloomsbury and its environs. The Spanish say that revenge is a dish best eaten cold; perhaps, but there is no reason to leave the reader that way too.

—Michael Bronski

### Home Before Dark

*Susan Cheever*  
*Houghton Mifflin Company, 1984*  
*Pocket Books, 1985*  
*\$15.95 hardcover, \$4.50 paperback*

Even in his younger days, the Promiscuous Reader had been curious about older gay men, especially once he learned that "Nobody loves you when you're old and gay" was a homophobic lie. Still, he was constantly disappointed to find that older gay men were as frustrated, needy and ambivalent as he was, instead of the benign, wise and fulfilled father surrogates he wanted them to be. There were happy exceptions — like Gore Vidal and Christopher Isherwood — who wore their failings gracefully, but on the whole, older gay men were as uninspiring as the Promiscuous Reader's own father (but that's another story). And whenever he thought he was becoming more realistic, someone would come along to prove to him that he hadn't lowered his expectations nearly enough. This time the culprit was the late John Cheever.

*Home Before Dark*, Susan Cheever's biographical memoir of her father, deserves (and indeed has received) a lot of praise. She writes good solid journeyman's prose, and has managed to write about John Cheever with honesty and love when the facts of his life must have made both difficult.

I have to admit that John Cheever's high reputation has always somewhat mystified me, but then I've read mostly his novels, which are generally considered inferior to his stories. What first interested me was his gingerly dealing with gay themes, notoriously in *Falconer*, where the junkie hero plunges into Hell: kills his brother, is sent to prison, has an affair with a man, escapes from prison by switching places with a corpse, and emerges from his shroud "reborn." I strongly suspected when I read the descriptions of the hero's lover's body that Cheever was not writing about desire for males from the outside. *Home Before Dark* establishes that this was indeed so.

Even though I know from experience the pitfalls of too much introspection, John Cheever's apparent terror of inferiority is depressing. Like many American writers, he nearly drank himself to death, and it seems likely that he did so at least partly to avoid confronting his homosexuality, which he associated with "the limp-wristed, lisping men who are sometimes the self-appointed

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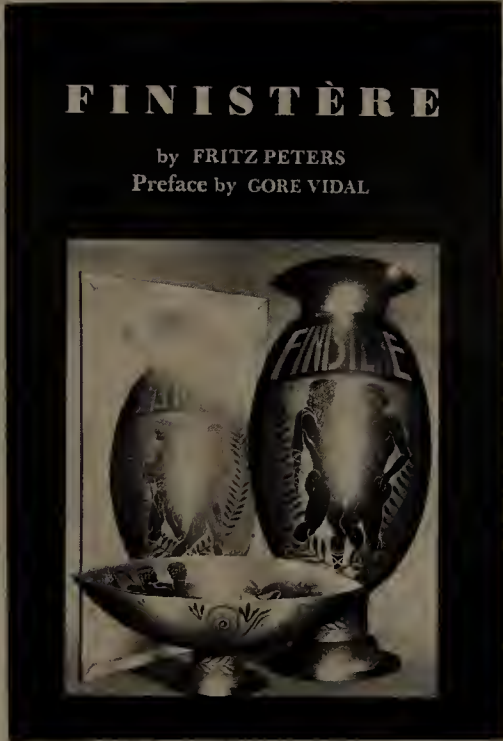
representatives of homosexual love in our culture. Men who run gift shops, sell antiques, strike bargains over porcelain tea sets" (p. 174). His daughter takes this attitude very seriously, though in the literary circles in which Cheever moved, there were plenty of men whom Cheever could have used as counterexamples to this image if he'd wanted to.

She also cites his religion as a repressive factor — the Episcopalian Church, than which only the Roman is higher camp! I don't mean to minimize the social pressures Cheever faced — I know them perfectly well — but lots of other men of his generation and class have dealt with them better, including the sissies Cheever despised and feared. It should also be noted that Cheever liked to think of himself as a bit daring, a renegade from his respectable Yankee forebears, a pose belied by (among other things) his homophobia. When Cheever did come out, he was still guilty: "Have you heard?" he jeered at himself in his journal. "Old Cheever, crowding seventy, has gone Gay. Old Cheever had come out of the closet. Old Cheever has run off to Bessarabia with a hairy youth half his age" (p.208). He was imagining here "the voice of the world — an estimable place [!]" whose hatred of his desires he mimicked all too well.

No doubt, all that some closet cases have to be proud of is that they aren't sissy interior decorators. Nonetheless, after reading about Cheever's ambivalent fascination with class, his Episcopalian guilt, his social climbing, his self-loathing, the elaborate games he played with himself and his family while he drank, his cheating on his wife, and his assumption that because he wanted to kill his brother for love, all men do, the Promiscuous Reader could not help but breathe as he laid the book aside, "What an asshole."

But assholes need love too, and it is Susan Cheever's achievement that while looking steadily and clearly at her father, she manages to let the reader understand why she and so many other people loved him. Her book is better than her father deserves. We could all wish that someone someday might write such a book about us.

—Duncan Mitchel



### Finistere

*Fritz Peters*  
*Seeker Press, Los Angeles, 1985*  
*\$8.95*

I first found *Finistere* in a bookshop in Los Angeles in 1969, where I immediately tucked it in my duffle for a long trip to Europe. There it was hidden under my Army bunk, because I feared its discovery. Soon afterwards I found myself in Paris where most of the story takes place. The novel had a profound influence on me.

First published in 1951, *Finistere* is the story of young Matthew Cameron and the larger theme of the loss of innocence. The story focuses on Matthew's desperate need for male understanding and affection. We are privy to the adolescent years of this young man: his sexual awakening, and the crush on his mother's best male friend. After the divorce of his parents, Matthew is sent to a boarding school in the French countryside, and it is there that his needs are realized in a relationship with his male gym teacher Michel. Mat-

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thew's youthful perception of their affair is soon shattered, giving us a story so sensitive at times to be almost painful.

Gore Vidal has called this book "remarkable." The tragic ending was typical of gay novels of this period. In 1969, after first reading the novel, I was not deterred from my own positive gayness, or fondness for the book. Instead, I felt a poignant understanding for Matthew (and thus for myself) and found so much emotion packed in its pages that I still cry today. At 16, Matthew grows quickly, jolted into an adult perspective of his love. The loss of support, the rejection from his mother, and a moment of despair all explain his final walk. Even Michel's positiveness, plagued by social guilt, isn't enough to influence his young lover. The boy's good-natured attitude is simplistic and romantic — a perspective that inevitably leads to his emotional fall.

Many readers may not wish to be reminded of these pre-Stonewall growing pains, but back in 1969 *Finistere* created a hole in my heart that has since been patched again and again. Although the title means "Land's End," for me it was a beginning to an understanding of my own sensibilities and loves. Mr. Peters doesn't lose sight of the fact that it's *love* that really counts.

Long a fan of Peters' writing, publisher Ron Baron of Seeker Press plans to re-release a boxed set of three more of his books currently out of print: *Boyhood with Gurdjieff*, *Gurdjieff Remembered*, and *Balanced Man*.

— Thomas Hopkinson

### Torchlight to Valhalla

*Gale Wilhelm*  
*Random House, New York, 1938*  
*Naiad Press, Tallahassee, 1985*  
*\$7.95, 105pp.*

*Torchlight to Valhalla* is pure fantasy and, fortunately, fantasy does not work if it is not plausible. Whether it be a sci-fi opus, a pulp mystery or just plain fiction, the author must make the details of her or his novel believable; the reader must not feel any tug of disbelief in enjoying the work.

Between 1935 and 1945, Gale Wilhelm wrote and published a half-dozen works. It is a fine testament to lesbian pride and perseverance that Naiad Press publisher Barbara Grier has tracked down these works and their author. Wilhelm's work certainly captures the tone of her published decade. It is wonderful to find visible lesbian writing from the past. However, as both a reader and writer, I enjoy reading fiction that suspends my disbelief. *Torchlight to Valhalla* fails to do this.

Wilhelm's *Torchlight* does have some exquisite passages in it. It is clear that she dearly loves the Bay Area, setting for her book and also her real home. But her story takes too long to get going and, when the good part comes (i.e., lesbian meets lesbian), the shift in the major character happens too quickly and seems ludicrous rather than romantic.

The book tells the coming out story of Morgen Teutenberg, twenty-one-year-old daughter of a famous painter. She has lived with her father all her life and, apparently, has had no contact with other people. (Her mother died in Morgen's infancy.) Her father, Fritz, is quite ill, but manages to continue his painting. Morgen, on the other hand, is a writer and, when Fritz reads her first manuscript, he is proud and happy and says, "...all a person has in this life to take with him to his Valhalla is the knowledge of happiness, his own and what he's managed in his lifetime to give others."

This tells us we're set for pure fantasy. Morgen lives in a charming little house with her father. Apparently, they are financially well-off—Morgen has never had to work and can write her manuscripts. The content of these manuscripts are only vaguely alluded to and the works themselves are accepted by the first publisher reading them.

In the meantime, Morgen is passively romanced by a concert pianist, a gentle but pompous twit named Royal St. Gabriel. This weary romance fills three-fourths of the book. With Royal's plodding advances, Morgen is somewhat accepting yet cold. Then, a new neighbor moves in and Morgen quickly gets involved with the teenaged neighbor girl, Toni.

Morgen's metamorphosis from quietly stoic, almost grim, to an open and happy lesbian is more than a bit sudden. I find it difficult to believe that this lesbian romance could fall into play as effortlessly as Wilhelm describes. Also,

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it's annoying that the bulk of this book centers on the courting endeavors of a male heterosexual. When the lesbian romance comes along, it happens too quickly, it's unbelievable and the novel ends abruptly.

*Torchlight* was originally published in 1938. Perhaps this was the only way a "happy" lesbian novel could be published at that time—to make the lesbian content seem secondary to the emphasized heterosexuality. The historical significance of this book far outweighs its literary merit.

— Pat M. Kuras

### Return Trip

*Alice Adams*  
*Alfred A. Knopf, New York, 1985*  
*\$14.95*

Although she is often published in *The New Yorker*, Alice Adams is a refreshing, sometimes daring voice. In the short story "Snow," from her previous story collection *To See You Again*, Adams dazzlingly moved through the minds of two lesbian lovers, the father of one of them, and his woman lover. I have no idea what Adams's own sexual orientation is, but she is certainly *simpatico*, that is, a writer who at the very least, *knows* gay people.

In this new story collection there are two wonderful stories in which the main characters are heterosexual women and homosexual men. "Molly's Dog" is a brittle, tense story of Molly and Sandy, her gay male friend of many years, going off on a weekend trip together. There are lots of delicacies of middle-class people between 45 and 65 years of age: they share a room for financial reasons and company, but make delicate maneuvers which leave her the bed and him the couch.

In "Time in Santa Fe," the scene is far less tense. The narrator stops off in Santa Fe to visit a long-term male friend, Rich, who was gay in the early days of their friendship, later married a woman, and is now gay again. The narrator is a bit nervous when Rick suggests they drive out to his house for a meal, sensing her insecurity he changes the topic of conversation to her husband, and general terms. She immediately feels more comfortable, and by the time she leaves him she realizes that she feels remarkably "rich" for having this friendship.

At a time when so many "naturalistic" authors, such as Anne Tyler, still pretend there are no gay people in the universes they recreate, it is very nice to have the work of Alice Adams.

— Walta Borawski

### Slaves of the Empire

*Aaron Travis*  
*Illustrated by Cavelo*  
*Alternate Publishing, San Francisco,*  
*1985, \$9.95, 143 pp.*

Good porn, like good sex, is a commodity so difficult to obtain that once found should be treasured and held onto. Aaron Travis' epic of gladiator sex, slavery and sadism is not only good porn — it's great. Travis is known to readers of *Drummer* for his exceptionally hot, and smart, short fictions. Several years ago his "The Blue Light" appeared and by mixing the best of H.P. Lovecraft and s/m fantasy, Travis created one of the most potent, startling stories in the magazine's history.

*Slaves of the Empire* tackles a more traditional s/m setting: Imperial Rome, corrupt senators, insatiable sex-starved slave/fighters, and more than run-of-the mill cruelty. The bare outlines are familiar as the gladiator Magnus is in competition with the evil Urius, who is in cahoots with the malignant Marcellus, who owns the two slave boys Eskrill and Erskin, who are desired by Magnus who . . . well, you get the idea. But none of this suggests the power of Travis's storytelling. Not only is the story told well, but it is populated by real people who are at once pornographic archetypes and complex models of psychology. Caught between the real and the fantastic, Travis has given us the best of all possible worlds.

Porn usually engenders just a physical response in readers. Aaron Travis, like all great writers, is able to fuck with our minds as well as our bodies.

—Michael Bronski



Gay Resistance

Ian Young  
Stubblejumper Press, Toronto, 1985  
\$3, 23pp.

The story of the gays who resisted Hitler, in Germany and in the occupied countries, is one that dearly needs to be told. We have seen much scholarship documenting the enormity of the Nazi's Final Solution to homosexuality, but the history of the resistance to that extermination has up until now been virtually unexplored. Like the history of the Jewish uprising in the Warsaw ghetto, such stories are vital to our self-respect and our sense of history.

The bulk of this short work is dedicated to the influence of the early twentieth century homosexual German symbolist poet and philosopher Stefan George and the circle of young men who gathered around him. This group of disciples, the *George Kreis*, was to include Claus von Stauffenberg, the military officer who organized the abortive 1944 at-

tempt to kill Hitler, overthrow the Nazis and sue for peace.

The failure of von Stauffenberg's attempted coup led to the roundup of 12,000 people, many of whom did not survive the concentration camps. Young tells a little--too little--about Count Albrecht von Bernstorff, a member of a group of anti-Nazi conspirators within the German foreign ministry, who used his connections to smuggle Jews and dissidents out of danger.

Another fascinating vignette is the story of C.O.C., the well-known Dutch gay organization still active today, which had been founded before the war and went underground during the Nazi occupation, successfully reconstructing itself after the Liberation. Also featured are several gays who worked in the French Resistance, including Denis Rake, who was interviewed in Marcel Ophuls' film *The Sorrow and the Pity*.

The latter pieces are just too tantalizingly brief and beg for more detail, and the section on George deserves further explication of his philosophy and influence. As Ian Young ad-

mits, documentation for this period is incredibly difficult to come by; nevertheless, he should be encouraged to expand his work. It is a promising beginning.

— John Kyper

Gay Resistance can be ordered from Stubblejumper Press, Box 1203, Station F, Toronto, ON, Canada M4Y 2V8, for \$3 plus \$1 postage and handling.

Lady's Time

Alan V. Hewat  
Harper & Row, New York, 1985  
\$16.95, 338 pp.

*Lady's Time* is a marvel of a first novel. Set in a small New England town in 1919, and New Orleans' Storyville in flashbacks, it tells the story of Lady Winslow, a woman of Black and Creole heritage, who is passing as white. We meet Lady, who plays piano for the town's resort hotel and teaches music to local children, just before her mysterious death,

which is viewed by various people as either murder, accident, or supernatural phenomenon. But the main body of the novel is concerned with Lady's youth and, most importantly, her relationship to the music which has shaped her life.

*Lady's Time* functions as a mystery, a social history, or just a plain good read. But its importance, and its power, lie in its examination of the relationship between minority cultural identity and the culture which that minority creates to both express and protect itself. In *Lady's Time* the culture is primarily music—classical, ragtime, blues, jazz: all of the different aspects of Black, Creole and mixed-race sensibilities woven into one composition to create a whole person.

Although *Lady's Time* deals with a specific group and a specific culture, Hewat's understanding of the creative process, the pressures of race, class, sex, and history, and the unbending need to create identity in the face of all opposition, make this a novel not to be missed.

—Michael Bronski

Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617)  
INFORMATION/SERVICE/SOCIAL

AIDS Action Line (M-F, 3-6pm)	536-7733
LESBIAN AND GAY HOTLINE (6-11pm) Mon-Fri	426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 167 Tremont St. Boston 02111	
Black Men's Assoc., PO Box 827, Boston 02123	
BAGLY (Boston Alliance of Gay and Lasbian Youth,	
GCN Box 10GY, 167 Tremont, Boston 02111	497-8282
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 43 Winter St.	
Boston, 02108	542-0144
Boston Bilexual Men's Network	
Box 1645, Cambridge, MA 02238	
Boston Bilexual Women's Network, Box 1534,	
Jamaica Plain 02130	
Boston Gay Men's Chorus	522-6983
Boston Lesbian & Gay History Project	
c/o Interante, 24 Greenwich Pk #1, Boston 02118	
Chiltarn Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frontrunners, PO Box 423, Back Bay Annex,	
Boston 02117	288-4626
Gay Fathers of Greater Boston, Box 1287,	
Cambridge MA 02142	288-5159
Gay and Lesbian Physicians of	
Naw England	(617) 247-5485
Greater Boston Gay Men's Assoc.	944-4818
Gay and Lesbian Speakers Bureau,	
P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Assoc. Engineers and Scientists	
P.O. Box 1417, Boston 02117	497-9088
Lesbian and Gay Folkdancing	423-0942
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	
Lesbian and Gay Hotline (6-12pm) Mon-Fri	426-9371
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Boston Parents and Friends of Lesbians and Gays	
	646-5148
Project Place, 32 Rutland St. 02118	267-9150
Transexual Hotline	568-0680
Triangle Theater, Box 127,104 Charles St.,	
Boston 02114	424-6831
Watchline (Fri-Mon 7-10pm)	262-5250
West of Boston Lesbians Suburban Support Group	
(based in Littleton)	486-8848

POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65,	
Boston, 02117	247-3910
Boston Mayoral Liaison, Ann Maguire	725-3485
B.U. Gay and Lesbian Legal Association	
B.U. Law School, 755 Comm. Ave.	
Cambridge Lesbian and Gay Alliance	
PO Box 1273, Cambridge 02238	
Cambridgeport Gay and Lesbian Alliance	
David 497-6197 or Steven 492-8730	
Civil Liberties Union of Mass.	482-3170
47 Winter St., 02108	
GLAD (Gay & Lesbian Advocates and Defenders)	
600 Washington No.219, Boston, 02111	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus	262-1565
Box 6, Astor Sta. Boston 02123	
National Lawyers Guild,	
14 Beacon St., Boston 02108	227-7335

STUDENT

Boston Intercollegiate Lasbian and Gay Alliance	
c/o GAMIT, Rm 50-306, Camb. 02139	437-7399 (24hrs)
Northaastern U. Lambda, 260 Eli Ctr.,	
360 Huntington Ave., Boston 02115	437-2738
GAMIT (Gays at MIT),	
MIT 50-306 Walker, Cambridge 02139	253-5440
Harv-Rad Gay & Les Stud.Assoc.	
c/o Malona, Winthrop G-45, Harvard U,	
Cambrldga, MA 02138	495-5476
Harvard Lesbian and Gay Medical/Dental Studants Group	
Box 250c, 107 Ave. Louis Pastaur, Boston 02115	
Babson College, Gay and Lesbian Alliance	
Box 631, Babson Park,Wellesly, 02157	
Tufts U., Gay and Lesbian Community,	
c/o Student Activlities Off., Medford 02155	628-2818
Boston College G and L Support Group,	
Haley House, 314 Hammond,Chestnut Hill 02167	
Northeastern School of Law, Lesbian and Gay Caucus	
400 Huntington Ava, Boston 02115	
U/Mass/Boston, Lesbian and Gay Ctr.,	
Student Act.Ctr, Dorchester 02125	929-8276
Brandals U., Triskallion, Box 430, Brandels U.,	
Waltham 02254	647-4838 or 894-4307
Boston U., Gays and Lasbians,c/o Program Resources	
Sharman Union, Boston 02215	353-9804
Wellesley Lesbians & Frlands, Feminist Coop	
Oakwoods Coop., Welleslay Coll.	
Wellesley MA 02151	237-9296

WOMEN

Boston Area Women's Self-Defanse Collectiva,	
666-0513 or 825-5508	

Cambridge Women's Center, 46 Pleasant St.	
354-8807 (Voice and TTY)	
Daughters of Billitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physiclans, Med Students	
Health Profs)	524-6335
Gay Professional Women's Assn.,	
Box 339, Boston U Sta., Boston 02215	
Lesbian Lawyers and Legal Workers	723-8327
Lesblan Liberation, c/o Women's Center	354-8807
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Somerville Women's Center, PO Box 404,	
W. Somerville 02144	628-6311
Tufts Women's Center	628-5000 x3184
Uranla (lesbian and bisexual women's S/M group)	
Box 23, 89 Mass Ave., Boston 02115	
623-0138 or 731-4230	
Women's Alcoholism Program,	
6 Camella St., Cambridge 02139	681-1316
Women's Educational Media, 46 Bay State Ave.	
Somerville 02144	776-6759

RELIGIOUS

Am Tikva	782-8894
P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley	964-0996
Unitarian Universalists Office of Lesbian/Gay Concerns	
25 Beacon St., Boston 02108	742-2100
Boston Unit-Unit Gays & Lesbians, c/o Arlington St. Ch.	
351 Boylston St, Boston 02116	449-7988

MEDIA

Boston's Other Voice, WROR, 98.5FM	Dennls 353-0225
Fag Rag, Box 331, Boston 02215	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
The Guide	266-8557
Lesbian and Gay Media Advocates (LAGMA)	
c/o GCN, 167 Tremont, 02111	
Musically Speaking (WMBR 88.1FM, Mon. 8-10pm)	
Melanle	494-8810
New England Connection	265-5732

MEDICAL/COUNSELING

AIDS Action Committae	
c/o Fenway Community Health Center	
16 Haviland St. 02115	
AIDS Action Committee Hotline	
M-F 3-9pm Sat 10am-4pm	536-7733
Mass. State AIDS Hotline M-F,Noon-8;Sat 10-4	
1-800-235-2331	
AIDS Hotline (Dept. of Health)	
Mon-Fri 424-5916	
Boston Free VD Info	1-800-272-2577
(8am-10pm, M-F)	
Alcoholics Anonymous	426-9444
Gay and Lesbian Counselling Service	542-5188
Gay AlAnon (families of alcoholics)	843-5300
North Shore Gay and Lesbian Counseling	
Program (non-profit)	744-5322
Tapestry Inc. 20 Sacramento St.,	
Cambridge 02138	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Gay Blues (WCUW 91.3 FM Wed. 7pm)	
GALLYNS (Gay And Lesbian Liberated Youths of the North	
Shore), PO Box 1803, Haverhill 01830,	373-7618
Galwaves (WJUL 91.5 FM)	Kirstan 459-0579
Galwaves, c/o WJUL, 1 Univarsity Ave, Lowell 01854	
Central Middlesex Social Club	897-3462
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
North Shore Gay and Lasblan Alliance	
Box 806, Marblehaad, 01945	745-3848
Survival Crisis Line	471-7100
So. Shore Gay & Lesbian Alliance	
Box 712, Bridgawater 02324	293-5183
Tri-County Assoc., c/o 219 East Main St,	
Millford 01757	473-3529
Clergy/Seminarlan Gay Support Group	646-2607
Dignity Merrimack Vallay, P.O. Box 321, Methuen 01844	
Central Mass Dignity/Integrity Group, Box 402,	
Federal Sta., Worcester	
New Bedford Women's Clinic	996-3341
Womanltide (lesbian magazine),PO Box 963, P'town 02657	
	487-3393

STUDENT

Bridgewater St. Coll. Gay/Lesbian Alliance	
Bridgewater, MA 02324	
Clerk U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. Collaga, Salem 01970	745-0556 (axt. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activlists)	
Box 1084, Northampton 01061	586-9340

Help Line	664-6391, 664-6392
Valley Gay Alliance	
Box 181, Northampton, 01061	584-7903
MCC Springfield, PO Box 15576,	
Springfield 01105	(M-Sat 7-10pm)783-1331

WOMEN

Valley Wimmims Connection	586-6445
Everywomen's Center, Amherst	545-0883
Gay Women's Caucus, Amherst	545-3438
Lesblans United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
Box 402, Florence, MA 01060	584-7816
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464

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Hampshire College Gay Men's Alliance	
Box 89, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
Peopla's Gay Alliance, 413 Student Union RSO 242,	
UMass Amherst 01003	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord	485-5612
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Monadnock Gay Men (MGM)	756-4226
Grater Nashua Area NH Lambda,	
P.O. Box 6443, Nashua 03063	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth,	
Box 832, Concord 03301	(Ron) 225-5622
Concord Men's Group	
Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swanzey, 03469	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events,	
Box 235, Contocook, NH 03229	
Iris, a woman's club	
40 Pleasant St., Portsmouth 03801	436-8958
Women In Touch, PO Box 3541, Nashua	
888-2110 or 883-9228	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261,	
Gilsum 03448	827-3766; 847-9589

Vermont (802)

Gay AA/Burlington	862-4019
Central Vermont Gay Men, (CVGM),	
Box 42, Barre 05641	
Gay AA, Brattleboro, 257-9354	
Gay Student Alliance	
Box 987, Johnson State Coll., Johnson 05656	
Gay Student Union, U of Vt,Box 45, Billings Center	
Burlington 05405	
Gay Peopla at Middlebury	
Box D56, Middlebury College, 05753	
Gay Volleyball	482-3528,862-4019
c/o Box 99, Hinesburg 05461	
Interweave, RD 2 Beebe Rd, Box 86A	
Newport 05855	
Johnson St. Coll. Gay Student All.	
Box 987, JSC, Johnson 05656	
Rutland Area Gays (RAGS), Box 147,	
Canter Rutland 05736 (2nd Sats)	
Social Alt. for Gay Men (SAM),	
Box 479, Norwich, VT 05055	649-1304
Southern Vermont Gay Men	(603) 756-4226
Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Vermonters for Lesbian/Gay Rights (VLGR),	
Pearls Restaurant, Paarl St, Burlington	879-1867
Woman's Center, P.O. Box 92 Burlington 05401	883-1236
Integrity, Box 126, Burlington 05402	864-7198

Maine (207)

Gay Phonallina (Carlbou)	896-5888
Bangor Area Gay-Lesbian-Straight Coalitlion	
PO Box 1805, Bangor 04401	989-3308
Bangor Interweave, PO Box 8008, Bangor 04401	
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Bowdoin Gay/Straight Alliance,	
Moulton Union, Brunswick 04011	
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Gay Peoples Alliance, U of So. Maine	
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Lesbian Rap Group, 92 Bedford St., Portland	
Mid-Coast Gay Men, P.O. Box 498, Camdan 04843 236-9015	
Northern Lambda Nord, P.O. Box 990, Carlbou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Unitarian-Universalist Lesbian and Gay Caucus	
125 Auburn St., Portland 04104	773-2121
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The Maine Chapter (social org.) Box 1255, Ellsworth 04605	

Rhode Island (401)

Rhoda Island Gay and Lesbian Youth	521-7597
Familles of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Providence Gay Group of AA	331-2047
Brown Lesbian Collective,c/o Sarah Doyle Ctr.	
Box 1829 Brown U., 185 Meating St.,	
Providence 02912	863-2189
Rhode Island Alliance for Lesbian and Gay	
Civil Rights, PO Box 5758 Weybosset Hill,	
Providence 02903	351-4499, 728-6023
University of Rhode Island Gay Task Force	
Woman's Center, URI Kingston	
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Brown U. Lesbian/Gay Alumnae/ Assoc.,	
PO Box 6941, Boston, MA 02102	
Boston 02111	(817) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02861	942-9400
MCC/Providence, PO Box 1462, Providence 02901	
	726-8106
MCC Special Ministry (terminally ill, aged and	
handcapped), Rev. George McDermott	521-7597

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Black and White Man Together, 58 Winchester Ave., New Haven 06511	
Pink Triangle Coffee House, 620 Chapel St. St Paul's, New Haven 624-6869	
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Helpline for Greater Danbury	426-4922
Gay & Lesbian Alliance of Greater Danbury, c/o Box 2045, Danbury 06810	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm George W. Henry Foundation (counseling). 45 Church St., Hartford 06103	522-2648 249-7691
Greater Hartford Lesbian & Gay Taskforce Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281



# Mysterious Comment on Lesbian Community

Spring Forward/Fall Back

Sheila Ortiz Taylor  
Naiad Press, Tallahassee, 1985  
\$7.95, 257 pp.

Reviewed by Julie Ogletree

Sheila Ortiz Taylor's *Spring Forward/Fall Back* varies the typical coming out story by telling the tales of two lesbians: one born to it in adolescence and the other a later (post-heterosexual) bloomer.

Less zany and eclectic than her first novel *Faultline*, (Naiad Press, 1981; The Women's Press, England, 1982) *Spring Forward/Fall Back* trades some of the humor and shifting perspectives of the first work for a more focused narrative with more fully developed characters.

Ortiz Taylor alternates these women's simultaneous and otherwise separate stories. They meet in the book's final section "Equinox," when one character's ex-lover delivers a message to her ex-lover's ex-lover.

Book I, "Spring Forward," details Elizabeth Austen Rivers' final months of high school and the following summer on Catalina Island in the mid-1960s. She is the daughter of Olive Rivers, a hard-working waitress at the Sea Gull Cafe. Tall, aloof Elizabeth, a serious dreamer like her long lost sailor father, lives an aimless, detached life. She is the only girl who dives for coins tossed off the ferry by tourists. She loves Jane Austen, idolizes Florence Chadwick, who swam across the shark-infested channel in the 1950s, and is increasingly distracted by her crush on her English teacher, Juno Reed.

One night, escaping from her date and a friend's party, she gets mesmerized by watching a woman woodworking through her window. The woman spots Elizabeth, asks her in, and ends up taking her along to spend the evening with her and her friends. These friends are part of the island's closeted gay community. We follow Elizabeth into this world as she separates from her mother and her mother's lecherous boyfriend.

In Book II, "Fall Back," Ortiz Taylor moves us to the mainland within sight of the island, where we meet



Sheila Ortiz Taylor

Marcie Tyson, 29, who lives with her husband and her mother-in-law. She is four months pregnant and sleepwalks through her days. The pregnancy, her husband Buck's infidelity and an inheritance from her mother form a series of events which spur her to leave Buck, and buy a house of her own. A gay neighbor and monopoly partner, Bill Rose, takes her, by his own whim, to a local lesbian and gay bar, The Daily Planet. Marcie, whose feelings for women have been cropping up in reminiscences and fantasy, gets new motivation from this experience to leave her unsatisfactory marriage. Marcie wrestles with her mother-in-law, Peg Tyson, who drips advice about proper marriage and parenthood. She also struggles to sort out

coming out, relationships and sharing parenthood of her daughter.

As in *Faultline*, Ortiz Taylor depends a lot on secondary figures to flesh out her central characters. This carries her work beyond its focus on lesbians and places it in a wider context. She gives us Olive Rivers, Elizabeth's hard-working, single mother. She gets her wisdom from magazines and her relief from post-five o'clock drinks. Olive is bewildered by her daughter and their distance. She feels Elizabeth does not appreciate how she works "9 hours a day to keep meat on the table."

Marcie's mother-in-law, Peg, increasingly disabled by age and disillusioned with her son's failures, helps care for Marcie's daughter, Jenna. When she discovers Marcie is living with a woman who "looks like a man," she sends a private detective to watch the family. Despite her distaste-fulness, Ortiz Taylor manages to make Peg a human character. Perhaps it is the familiar condemnation many of us face in our own lives which her presence, however painful, validates.

We also care about several older lesbians who help the central characters come out. Juno Reed, Elizabeth's English teacher, and her lover, Kit Teabolt, town librarian, show Elizabeth the possibilities for lesbian love and family. They also provide the link between Marcie and Elizabeth, through Lane, a retired librarian-turned-bar-owner. She was once Kit's lover and acts as Marcie's guide in her transition to lesbianism.

Ortiz Taylor succeeds in revealing that there is more than one path to a lesbian lifestyle. She does well to show the present generation that there were "pioneer" lesbian families who came together in the 1950s and before. Her older characters are women who want, need and share love as much as the younger ones do. We need these reminders.

However, the novel gives us only sketchy outlines of the dynamics between lovers. In that sense, the book is a tease, suggesting it will build to developed relationships for the central characters. Ortiz Taylor seems to have spent her energy by this point in the book. Marcie's and Elizabeth's lovers are essentially shadows. There are clues sprinkled throughout the book that Ortiz Taylor knows

Continued on Book Review page B7

## Stories with So Much to Be Said

Letter from a Great-Uncle & Other Stories

Richard Hall  
Grey Fox Press, San Francisco, 1985  
\$7.95, 163 pp.

Reviewed by H.W. Seng

Before reading this collection of stories by Richard Hall, I had only known his work through a story I had come across in an anthology of gay writing. I can't remember the title of the story, but the story itself I remember very well: it gave us in a wonderfully honest manner the pain of former lovers meeting again after many years. Some of that remarkable honesty in conveying the seeming incompatibility of lives as past suddenly becomes future is also evident in some of the stories in this collection. Anthology pieces should stand out, for they have been chosen to represent the best of the lot; a collection of stories from a single author is bound to be uneven (even more so than a novel might be), because the impulse springs at different times from different sources and directions. Sometimes an idea dominates, other times a feeling or an event dictates form. In Hall's case the tendency is for the idea to loom large. He expands when he should contract, and a prosaic style sometimes bogs down a story before it takes off. A prime example of this is the story "Backwards," in which feeling is sacrificed in an abstract notion.

This said, Hall is nevertheless always stimulating and much more substantial than much writing in circulation today. Knowing that he is a critic allows us to understand his discursive style, but the short story form will not permit too much information within its demanding confines. The flaws in his stories are those of a writer, rather than those of a thinker. Hall has a great deal to say.

Many of the stories collected here concern male couple who have lived together for long periods of time, and while Hall is not ready to pronounce judgment on such couplings, he is intent to inform us that no matter how much is gained in such middle-class arrangements, something dangerously unmeasurable is also lost:

And then Frady saw, with devastating clarity, what the rest of his life with Alex would be like. It would consist of slow meals and quiet nights and sex once a week. There would be no fear, no anger, but a great deal of sweetness and companionship and comfort. It would be rather like life in a nursing home. ("A Rose in Murcia")

Jack and Rudi ("The Night Visitors"), Evan and Martin ("The Purple Prince"), Bradley and Morley ("Backwards") all illustrate the necessity of compromise and the pressure to adapt in the alien world which every gay person battles with daily. Evan warily oversees Martin's wooing of a neighbor boy, who turns to Martin apparently because he feels a rapport, something inexplicably in common. The story is marred by an artificial framework and ludicrous ending; but we are left enraged that the boy is sent back to his undeserving family because the vigilant eye of the community will not permit sympathetic spirits to support each other. Jack and Rudi move to the country to start a new life and are menaced by some "harmless" delinquents. Fighting off what I'd call a healthy paranoia, the couple invites the visitors into their home, thinking just maybe the hooligans' gesture is friendly or curious, but end up having to drive out the intruders with a shotgun. One of them shouts "Faggots" as they climb into the car, and Rudi yells back "Fuck you." If Jack had blown their heads off, I would have clapped. Sometimes our literature is too tame.

The alternative to coupledness seems to be a highly suspect romanticism that fixates itself on art, which then leads to an escapist vision of life that approximates death. In "The Lost Chord" Charles, a Black physician, lives in a narrowly defined "circle of light" in which emotion is too imperfect to enter. The great passion of his life, a young white pianist named Patrick, snubs him after Charles stops by backstage after one of Patrick's recitals. Charles spends the rest of his life perfecting himself, playing by the rules ("He had become famous for being tough."), and pouncing on anyone less perfect than himself. Some gay filmmakers want Charles to contribute a film he made in the forties documenting his affair with Patrick. He refuses, for no one must ever be allowed to witness his great mistake — allowing himself to love — but then he reconsiders, a very human reconsideration: perhaps someone might learn something from the film. The jolt of a heart attack carries Charles off in the midst of his thought.



Richard Hall

Two other stories deal with the risks of life versus the consolations of art. "The Lesson of the Master" focuses on a young man's addiction to literature, and the terrible price the devotee pays for his moral confusion. His collapse is complete but not quite final. All the evils of academia, particularly its doctrine of discipleship, shine through here, and the characters are central to the theme. Idea does not preclude sentiment. "The Piano," a story in which a pianist abandons his craft because "his music only came to him when he felt safe," is less successful, but still grapples admirably with the theme of full participation in life.

I have left the title story until last. It is a coming out story, remarkable for the distance from which it is told. In a note at the beginning of the volume, Richard Hall explains the origin of the story about his great-uncle, whom Hall met when he was ten. Harris Belansky (the character's name in the story) is driven from Texas around 1885 and flees to New York where he finds employment and lives among his own kind until his death in 1936. The narrator is invited to read a letter from his great-uncle that tells us the impetus behind his flight. It is a moving tale, perhaps because sometimes for gay people life is even more perplexing

Continued on Book Review page B8



# Hidden Homo-Sex

Continued from Book Review page B3  
reading of the sonnets is: he loves him but sleeps with her. . . Here the conflict is between an assertion of sexuality that is shameful or dangerous and the institution of marriage." And in his essay on homoeroticism in *Absalom, Absalom!*, Don Merrick Liles quotes Faulkner: ". . . it was not Judith who was the object of Bon's love or Henry's solicitude. She was just the vessel in which each of them strove to preserve...what each conceived the other to believe him to be."

In the book's first essay, "This Other Eden: Arcadia and the Homosexual Imagination," Byrne R.S. Fone examines the Arcadian ideal in homosexual literature. It is an ideal, he says, that speaks directly to the gay sensibility, because it 1) suggests a place where it is safe to be gay; 2) *implies* the presence of a gay sensibility in a text that is not explicit; and 3) establishes a metaphor for certain spiritual values prevalent in homosexual literature and life. Using examples from Virgil and Marlowe, up to Thomas Mann and Gore Vidal, Fone convincingly documents this strain in homosexual literature. And in a similar vein of perfect worlds, Edmund White writes — in an essay on James Merrill's trilogy — "The society assembled...is like that found in the better opera lobby — primarily gay and male but with a smattering of strong-willed, fascinating older women."

In "Edward Carpenter and the Double Structure of *Maurice*," Robert K. Martin states that Carpenter gave

Forster a "personal testimony to a love between two men, a love that had survived by moving outside society. . ." Forster, in turn, by creating Maurice, "calls attention to the possibility that homosexuality may provide growth for even the most conventional (person). . . Maurice realizes that the outlawed state of the homosexual provides the privilege of a radical perspective on society."

By far the most fascinating essay in the book is Richard Hall's "Henry James: Interpreting an Obsessive Memory." The 'problem' of Henry James, as Hall sees it, is "a certain biographical weightlessness," despite a vast amount of available biographical and autobiographical material. In recent forays, many critics have speculated that this "biographical weightlessness" is a result of repressed homosexuality.

## More than One Path

Continued from Book Review page B6

something about loving and the primary characters do learn from their relationships. But too much of the time in this final section, we are being told what is happening and how to feel rather than seeing for ourselves.

After *Faultline*, I was disappointed at the lack of color and spark in *Spring Forward/Fall Back*. The first book moves quickly while the second sometimes drags. In part this is due to Taylor's attempt to address reality more conventionally and directly to tell a deeper story. Perhaps, too, it is appropriately slower as it describes an earlier time in a smaller town than *Faultline's* West Coast saga.

The novel is at its best in dialogue and natural descrip-

But Hall — in an exhaustive piece of detective work — believes that James had a strong, lifelong fixation on his brother William. He backs up his theory with an impressive investigation into the psychological, biographical, and textual evidence of this obsession. In an interesting sub-theme, Hall confronts Leon Edel, James's biographer, with this information. Edel confirms it, and Hall goes on to explore the reasons why Edel hadn't revealed the information himself: that he (Edel) was unable to imagine a certain kind of eroticism, and also, because the double taboo may have blocked Edel's accessibility to James's papers.

Each of the essays fulfills Kellogg's assertion in the introduction, "that homosexuality is a human condition, a human behavior, no more and no less."

Ortiz Taylor's adolescent Elizabeth, the losses experienced by Juno Reed and Lane, conversations between friends, all ring true. Elizabeth's mother and Marcie's mother-in-law also breathe. But several of her attempts to evoke daily life—a long monopoly game or Marcie's last dinner with Buck told in parallel voices—echo hollowly.

*Spring Forward/Fall Back* does not live up to the promise of *Faultline*. Despite these shortcomings, the novel does offer a pleasant way to pass the time and focuses on less-told angles to the liberating experience of coming out.

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## Delightful, Shattering Poems

Continued from Book Review page B2

ed too soon, that there were not enough poems, but it is hard to complain too much when there is pleasure simply in the sound of writing done well: in the poem "Overnight, Cross-country" she writes, "Skis hiss like a wet wind" and "for a long time she listens/to the crust of the mountain creak." An additional pleasure in the book was the inclusion of a very funny narrative/memoir, a tale of Barrington's school days, making clear the wry wit only sparkling in her poems.

But where some of the narrative was outloud laughingly funny, there is also an excruciating series of six poems called "Four Days in Spain." The poems are a record of Barrington's journey to see her parents' grave shortly after they drowned at sea when forced to flee a burning cruise ship. Here, she works her poems into tense pain, never exploded, always on the edge, a story of loss and silence that can not move into conversation

between two sisters — and in that way, the reader too experiences some of the terribleness of the poet's grief.

Barrington uses tension here, as throughout the book, to create a juxtaposition in which scenes are vividly real and emotion palpable, and in this way, engages the reader viscerally. While there is grief in this book, Barrington grounds all her poems in a kind of completeness, a sense that all that can be said was said, as though once made sense of, the past and future can be held in a steady embrace. Coupled with a poetic eye vividly physical, immediate and unswerving, and an accomplished poetic skill, Barrington has created a volume of poems that are as compelling, and lovely, as any to have been published in quite a while.

## Frustrating Innocence

Continued from Book Review page B2

other, more physically demanding or entertaining things around to distract her:

I don't know if it's my national or family background or just my personal makeup, but until recently I've never felt the need to analyze my behavior. I was impulsive, and I acted on my feelings. I was always living with people, surrounded by close friends, and rarely took the time to think about what's really going on inside. People say that sooner or later it's a good idea to talk things over, to find out more about yourself, but I just don't think about it. I've always felt able to take care of myself. Despite my real father's suicide, I'm a survivor.

Okay, Martina, this refusal to deal with yourself on any level is silly. But we love you for your open dyke-yness. And we admire you for an emotional range evident on the court, evident in the innate, almost visceral desire to hit each volley for a winner — and for the open pleasure at your success.

## Stories with So Much

Continued from Book Review page B6

and unrelenting in its demands than any depiction in fiction could ever approximate. Harris is allowed to forgive; whether Hall's great-uncle ever did we'll never know. I like to think he didn't. Harris observed at one point in his letter:

Sometimes I think all might have been different had I not been raised by parents who were well-nigh wordless.

No, Harris, the ones who are more vocal, or more articulate, just talk around our suffering. They use words as weapons against us.

There is a need for trimming in some of these stories, yet there is so much to be said. It's a dilemma Richard Hall has wrestled with, I suspect — sometimes he achieves the perfect phrase. He needs now to hang his stories on something a bit smaller, an incident rather than an idea.

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# James Baldwin

Continued from page 6

Undoubtedly the most beautiful part of the evening was Baldwin's reading of his poem "Inventory."

"Inventory" is a progress report concerning Baldwin's journey to "The Palace of Wisdom." This poem recapitulates poetically and symbolically the journey of a 61-year-old Black man, who for all his accomplishments is still disillusioned with the United States and what it really does to individuals, as opposed to what it stands for.

Baldwin said that perhaps he packed the wrong things for his journey—that he had packed in great haste. He had overlooked something that he needed and had left some things behind. His mother said to take a green stone, but he said the world is filled with green stones. He told us that he left behind a piece of red alter cloth that belonged to his father, a brown ball, and a brown boy's

face.

He did not hear the "I love you" from a voice uptown in Norman's garden.

Although he has journeyed, the palace has not come closer. He told us that the vegetation looked right, but he would probably never find the way to the palace.

He felt bruised, betrayed. He said "no voice has answered for a long time." His watch has stopped. Perhaps he'd survey the situation, then head back, or maybe give up the search. He felt that his radar might not be working. "Perhaps the star will tell."

The poem ended with a plea for a second chance. He said "maybe the next time I'll stop to rap awhile."

What a beautiful poem! What a kind loving man! He is indeed the "substance of things hoped for" in human beings. James is still James.

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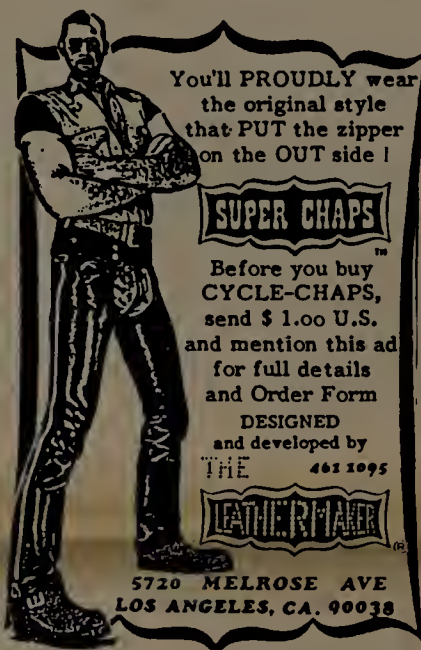
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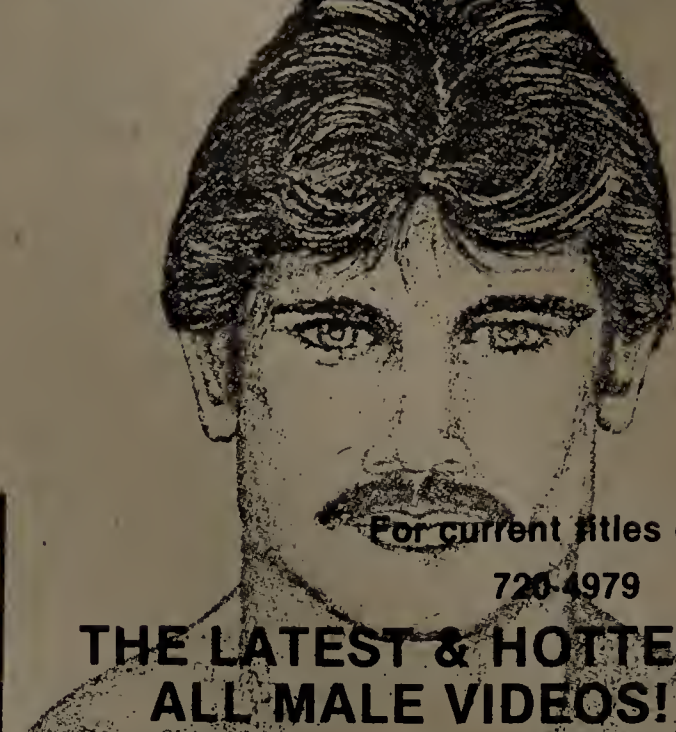
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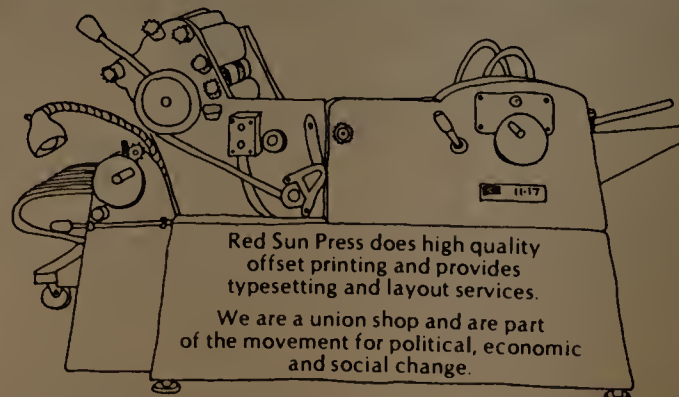
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**GCN's "Guaranteed Roommate" offer All Roommate and Housemate Ads that are Prepaid for Two Weeks We will run until you find a roommate.**  
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## ROOMMATES

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### WEYMOUTH

2L seeks 3rd to share private home. No cigs and no more pets. \$350 + util. Call 331-8416. (20)

L musician seeks non-smoking roommate to share recently renovated South End apt as of Jan 1 \$315+ util. Call evenings 424-8776. (20)

### GOOD WOMAN WANTED

F to share Camb house with 1 Bi 1 LF. We are feminist committed to growth + creating balance in our home. We seek indep non-smoking animal lover. Pkg nr T \$208+ no cats Avail December. Call 354-3399. Leave message. (20)

### JP-GRIET APT TO SHARE

for M or W-quiet area in JP, with 2 M, 1 gay, 1 not. We're lkg for someone 30+ who can tolerate busy lifestyle and shared moments. For Dec 1st. Call Richard or Ed at 522-2184. (20)

### INDEPENDENT ROOMMATE

2 LF 30's seek same to share 3bdrm apt in Somerville porches yard 2nd floor. We have 1 scruffy ole dog and 2 cats. no drugs or alc. References required. Immediate opening responsible people only. 623-3875. 183.33+ util. (20)

Independent professional friendly LF seeks same to share spacious, must see 2BR, Dorchester. Quiet str. pkg. No smoke, drugs. Cats OK. 287.50+. 436-2152 mornings. (21)

L 28 seeking L25+ non-smoker to share 2br house in Roslindale near T. Have a dog. \$350mo incl utils. Call Marge 327-4540 keep trying! (20)

### F ROOMMATE WANTED

2 LF's seeking 3rd f for 3 bed apt. in JP, very near pond. Beautiful, sunny, woodfloors, fireplace, laundry, storage, roofdeck. (Have a dog, no more pets). Exp. chef preferred. \$360 heated. Dec. 1st. or as soon as possible. 522-1953 if not in please leave message. (20)

LF seeks friendly lf to share large 2 bedroom w/porches. Ros/Jp line near T. Chem and smoke free, sorry no more pets (cats). \$200+. Available Dec. 1st. Call 327-3193. (20)

L, 29 w/ kitten seeks nonsmoking F for beautiful large renovated 2BR apt w/natural wood flrs. 250+, Dorch btw Savin Hill/Flds Cor. 825-6169. (21)

Man and cat seek friendly man for quiet 2BR near Davis Sq Somerville. 175+ Available Dec 1. Call Dick at 776-3452 Please no cigs - cat ok. (20)

LF seeks same to share Central Square apt. \$225 + utilities. Jesse 497-1456 Please keep trying. (21)

### COUNTRY LIVING IN SHIRLEY

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Brookline: L 33 seeks L to share 2 bdrm condo spacious hrdwd flrs frpl mod klitch. 2 MBTA lines. \$475/mo inc: heat avail 12/1-1/1 timeframe. Call Fran b-4 8am or aft 7pm 566-7872. (21)

Somerville L39 +2 kittens lkg for L30+ to share lvly spacious apt conv to Davis + Porter Sq 1st flr of hse w/d in hse avail Dec or Jan 250+ util. 625-4298. (21)

LF, 33 and 3 mo. old infant seek friendly LF roommate to share beaut. pondside J.P. apt. No drugs or alcohol. No pets. \$230+ util. Julie 522-2626. (22)

### BROOKLINE WOMONSPACE

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Women's Guesthouse, cozy, comfortable, parking, cont. bkfst, off season rates. 18 Pearl St., Box 22 P'town MA 02657. (617)487-2270. (O)

## ORGANIZATIONS

### GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 11 Camb, MA 02238 (?)

### HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413)256-6902. Co-directors Carole Lanigan Johnson, J.D., and Joan Lester Ed.D. (?)

### N AMER MAN/BOY LOVE ASSOC

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (v.13, no.22)

### D.O.B.

Support orgnzn for lesbians, 1151 Mass Ave, Cambridge, Old Bap Chr. Raps every Tues, Thur 8pm. Special raps for 35+; parents; yngr women; baby bmsr; singles; coming out; issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to participate. (?)

### "JOHNNY DIED TODAY..."

14 year old Joey will blow out his brains, Eddie will overdose and David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, \$2 straps 64 page newsletter. \$20 subsc/mbrshp. "REALITY INC.," PO Box 73, Paramus, NJ 07653. (?)

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## ANNOUNCEMENTS

### BLACK CLERGYWOMEN WANTED

to participate in national survey for academic thesis. Focus on effects of racism and sexism on your ministry. To request survey write to Deborah May Box 2622 Vassar College, Poughkeepsie, NY 12601. (20)

### SHARE THE EXPERIENCE

The last train, sat beginning 11:30pm 1600am WUNR, radio that keeps you company — rock'n' roll, giveaways, Great Times, Listen and call Sat 367-8456. Don't Miss the Last Train. (21)

### GRAND OPENING

We're back. Women's Craft Market opening celebration Dec 7; Hourly door prizes and more. Buy your holiday goods from our women-made products. Weekends Dec 7-22 downstairs at 186 Hampshire St Cambridge. Everyone Welcomed. (22)

### INCEST SURVIVORS GROUP

Ongoing therapy group for lesbian incest survivors seeks new members. 12-week commitment. Call Gloria Melniksky, LICSW at Pequod, 354-6259. (20)

## GCN SPECIALS

### HELP SPREAD THE WORD!

Do you know of places where people could benefit by having GCN around? Are you ever at places and wonder why we aren't there too? Well, we need your help to get us around town (and out of town too). So if you have ideas where GCN could be distributed and would like to help us accomplish that give Brian a call at 426-4469. It will be much appreciated. Thanks! (c)

GCN's Circulation Department needs help updating the paper's mailing list. The volunteer position requires a commitment of a couple of hours per week, and a knowledge of or a desire to learn about data input. If you're interested, call Marcos at 426-4469. (c)



### HELP KEEP GCN HOT!

If you have an old spare space heater that nobody needs, + you want to donate it to a fabulous cause (GCN), call Mike 426-4469. (c)

Cassette recorder anyone? GCN depends on cassette recorders for its national news (which we often record over the phone.) If you have a working one you're not planning on using, call Mike at 426-4469. (If you have one with a transcription foot pedal, we promise to squeal and giggle and sigh and whatever else you like.) Thanks. (c)

## TRAVEL AGENCIES

### FOREX TRAVEL

Phone 482-2900  
76 Arlington St.  
at Boston Park Plaza

# Prisoners Seeking Friends

### PRISONERS and AIDS

Some of you have sent your prison admn. 'fact' sheets on AIDS. Thank you, we'd like to see more of these. We will be putting something together on apparent 'causes' and symptoms (and support groups; tho' these groups are generally not geared to prisoners, so you'll have to 'push' them to pay some attention).

Meanwhile, 2 things are clear:

- the prisons are implying that ALL gay sex causes AIDS; this is WRONG — at most, sex in which cum or blood go from one person INTO another, and rimming are not 'safe'; other varieties (mutual jerk off, kissing, chewing, licking, etc etc) are OK (I)
- it is the SHARING of needles by users, more than safe gay sex, that is causing most of the AIDS problems in prison; don't let them dump this problem into the laps of gay prisoners; EDUCATE the other prisoners and the guards (if there are any with the intelligence to listen) about this.

Send us info about how all this is being handled at your place. Don't expect responses back to all these! In case you didn't know, THERE ARE HUNDREDS OF YOU! (gay and lesbian prisoners who are reading this paper and many of you will write; by the way, THANKS!) (smile)

Prisoners and Friends: PROTEST the INDIFFERENCE of 'GAY' Groups! Write letters the following (and others more near to where you are) to teach them that many of the problems prisoners have - from getting in to getting out - ARE 'gay' problems (not just your individual prisoner problems). They need to hear this from MANY of you; otherwise they'll keep saying 'That's his/her problem, not 'ours'. You need to get CLASS ACTION suits going, not just individual protest!

- National Gay Rights Advocates, 540 Castro St., San Francisco, CA 94114 (western U.S. only); National Gay Task Force, 80 Fifth Ave, NY, NY 10011; ACLU National Gay Rights Project, 633 So. Shatto Pl., Los Angeles, CA 90005; National Lawyers Guild, Gay Caucus, 558 Capp St., San Francisco CA 94110; Lambda Legal Defense, 132 W. 43rd St., NY, NY 10036 (eastern U.S. only); Texas Human Rights Found., 1519 Maryland, Houston TX 77006 (TX pris only). Do NOT expect immediate results. They will take some time and effort to educate. The more of you who write and make it clear the issues are GAY, the more attention they'll have to pay. (Don't be surprised if you don't get any response at first)

Also write local gay papers and groups: GCN will furnish addresses. Again, don't expect immediate results, they have to be 'educated' (BY YOU!)



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Recently "divorced" lesbian needs to hear from other single lesbians to possibly start a new life together. I'm gentle, loving and very understanding. If interested in getting to know one another, write Kathy Jo ELLIOTT, 800697 Box A, Unit G Cage 8, Oakdale IA 52319.

**OUTRAGEOUS WOMEN**, a new feminist quarterly of woman-to-woman S/M, is asking for contributions from women behind bars: we'd like your erotic short stories, graphics, analysis, personal experience, poetry, ... If your submission is printed, you will receive a free copy of OW! PO Box 23, Somerville, MA 02143.

— LesCon is a quarterly publication that is free to women in prison. LesCon is short for Lesbian Contradiction: A Journal of Irreverent Feminism. (\$5 to women on the outside; more if/less if). 584 Castro St. Suite 263, San Francisco CA 94114 or 1007 N.47th, Seattle WA 98103.

Texas prisoner seeking to correspond with mature, lovable, and sincere Gays, TSs and TVs. Only the persons wishing to share intimate thoughts of present, past and future need write. If you're for REAL please write Chester Vinton HAAS III, 327322A, Ellis I Unit, Huntsville TX 77343.

Black male Virgo getting out soon looking for someone who can be sincere and loving and give a guy a chance. I love animals and quiet times at home and a commitment. And I'm very lonely. Maurice SMITH, C-13874 W-212, PO Box 2000, Vacaville CA 95696.

Artist into classical literature, basically Greek. Will write anyone! Anthony McKENZIE, 44873, Box R, Buena Vista CO 81211.

Bisexual, hazel eyes, enjoy cuddling, walks in the park, nice clothes, meaningful sincere relationships. I'd like someone who is sincere to write for friendship and possibly a relationship. Mike REVELES, 185-100, Box 57, Marion OH 43302.



TV looking for penpals in the free world (CAN'T WRITE PRISONERS UNFORTUNATELY) I really enjoy getting your paper again, now that we won our battle to get it back! Thanks. Bobby HEFFERNAN, 76641 BKS 16, Box 500, Grady AR 71644.

My interests are watching wrestling, writing and receiving hot letters from men. I will answer all. Kenneth BRYANT, EF-177573, Dodge A-2-124, Box 276, Chester GA 31012.

Some of my hobbies are stamp collecting, camping and hiking, sports of all kinds (esp. ice hockey), and cooking. I'm looking for several penpals, not a relationship, tho that's a future possibility. Robert LAUDER, 42108, 2605 State St., Salem OR 97310.



# CALENDAR

## November 23 to December 6



Trudy Wood

Kate Clinton, Nov. 23

### 23 saturday

**Dorchester — Kate Clinton**, feminist humorist, with Patty Larkin. Strand Theater, 543 Columbia Rd. 8PM. \$9 advance, \$10 at door. Sign interpreted, wheelchair accessible. Info: 547-1378

**Arlington — Women's Spirituality Group** potluck to be followed by trip to see Kate Clinton perform. 4PM. Info: Dee, 646-4014.

**Cambridge — Self-Defense Workshop** by the Sanchin Women's School of Karate & Self-Defense. 1-4:30PM. Info: 522-9821.

**Cambridge — An Evening with Connie Kaldor**. Paine Hall, Harvard Univ. 8PM. \$7.50 in advance, \$8.50 at door. Info: 547-5704.

**Boston — Herpes Symposium**. 8:30AM-all day. \$35 health professionals, \$10 HELP members, \$15 non-HELP members. Info: Boston HELP Group, P.O. Box 1027, Back Bay Annex, Boston 02117.

**Cambridge — Amethyst Women's Dance**. Cambridge YWCA, 7 Temple St. 9-1AM. \$4. D.J. Free childcare. Drug/alcohol-free space.

**Boston — Political Forum on Grassroots Organizing** in the Gay & Lesbian Community. Northeastern Univ. Ell Cntr. Ballroom, 360 Huntington Ave. 11AM-5PM. Info: 262-0327, 725-4849 or 265-0358.

**Boston — Solidarity Evening with Native People**. Wampanoag & Mohawk speakers, traditional singers. Emmanuel Church, 15 Newbury St. 7:30PM. Donation requested. Info: All Peoples Congress, 424-1176.

**Boston — Nairobi Voices**, a multi-media show by the Women's Video Collective. Boston YWCA, 140 Clarendon St. 8PM.

**Boston — Amazon-Adonis V Powerlifting Meet**. South End Gym, 1355-A Washington St., #108. 11:45AM. \$3. Info: 451-3514.

**Cambridge — "Stories of Black America,"** Storytellers in Concert. First Church, Congregational, 11 Garden St., 8PM. \$5, \$3.50 students & seniors. Info: 391-3744.

### 24 sunday

**Boston — Men's Groups Forming**. Boston Men's Center, 59 Bay State Rd., Kenmore Sq. Potluck supper 6PM, sample group, 9PM. Info: 247-4056.

**Cambridge — Cambridge Neighborhood Gay & Lesbian Alliance** potluck. 6PM. Info: David, 497-6197.

**New Bedford — James Taylor** concert to benefit Studds for Congress Committee. Zeiterion Theatre, 684 Purchase St. 9PM. \$18.50. Info: 994-2900 or 659-7556.

**Cambridge — DOB annual Thanksgiving dinner** for women and children. Old Cambridge Baptist Church, 1151 Mass. Ave. 6PM. \$8, \$7 members, \$3 kids under 10. Boys under 12 welcome. Not wheelchair accessible. Info: 661-3633.

**Jamaica Plain — Lesbian/Gay Neighbors of J.P.** monthly potluck. First Church Hall (Eliot & Centre Sts.). 4-7PM. Bring food & non-alcoholic beverage. Newcomers welcome. Info: 522-6090 or 522-3894.

### 25 monday

**Boston — Greater Boston Lesbian & Gay Interfaith Coalition** Thanksgiving Service. Speaker: Lourdes Rodriguez. Music: Boston Gay Men's Chorus. 7:30PM. Info: 742-2100.

**Boston — Freedom Trial Band practice**. Clarendon St. YWCA, 7th Floor. 7:30PM. All skill levels welcome. Info: 367-3298, 876-5099.

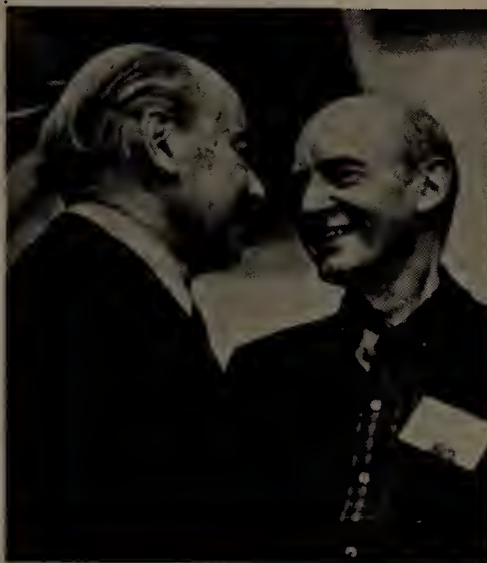
### 26 tuesday

**Boston — GCN's production night** when articles are proofread and pasted up. Join the fun; read tomorrow's news today. 5-8PM for proofing, 7:30-midnight for lay-out. 167 Tremont St. (near Park and Boylston "T") GCN: 426-4469.

**Boston — GAY Boston**, a monthly television magazine. Boston Neighborhood Access Channel A3. 6:30.

**Boston — "Rap Master Ronnie,"** a political musical revue by Garry Trudeau & Elizabeth Swados. Next Move Theatre. 8PM. \$17.50-\$19.50. Plays through 12/16. Info: 423-5572.

**Cambridge — LEGACY** Thanksgiving Dinner. Cambridge Committee of Elders, 15 Pearl St., Central Sq. Info: 725-3485 or 725-4907 (days), or Chris Ritchie, 492-5491 (evenings/weekends).



Morgan Grenwald

LEGACY Thanksgiving, Nov. 26

### 27 wednesday

**Boston — GCN's VOLUNTEER NIGHT:** come help send the paper to our subscribers. Refreshments & good times. Anytime after 6PM. 167 Tremont St. (near Park and Boylston "T") To be let in, buzz GCN's intercom outside the street entrance. GCN: 426-4469.

**Boston — Videotape of Barbara Smith** lecture in "Naming, Claiming, Changing" series. BNN-TV, Cable Channel A3. 8PM. Info: 424-7292.

### 28 thursday

**Dorchester — GALA** Thanksgiving Dinner. 15 Lyndhurst St. 2PM. Call to coordinate food: 264-0348.



Susan Bernstein

Powerlifting Meet, Nov. 23

### 30 saturday

**Haverhill — Dance for Lesbian & Gay Youth**. 8:30PM-12:30AM. \$2. Drug- & alcohol-free. Info: Gay & Lesbian Liberated Youth of the North Shore, 373-7618.

**Boston — Chasen Gaver** booksigning of his new book, *The Party's Over*. Glad Day Books, 43 Winter St. 4:30-6:30PM.

### 1 sunday

**Dorchester — GALA** monthly potluck. 7:30PM. Info: 288-9155 or 288-4367.

### 2 monday

**Cambridge — Introductory meeting** of Boston Bisexual Women's Network. Women's Center, 46 Pleasant St. 7:30PM. All women welcome. Info: 497-9555.

**Boston — "Conceptions of Feminism and the Third World,"** a lecture by Andree Nicola-McLaughlin. Frost Lounge, Northeastern University. 8PM.

### 3 tuesday

**Cambridge — Community forum on the pornography ordinance** issue, sponsored by FACT. 186 Hampshire, Inman Sq. 7PM. Free. All women welcome. Info: 576-6788.

### 4 wednesday

**Boston — "Living Leg-Ends,"** presented by Bloodlips company. Paramount Penthouse Theater, 58-62 Berkeley St. 8PM. \$12. Running through 12/14. (12/7 show is \$20.) Info: 353-0434.

**Cambridge — Toni Cade Bambara** reading her work. 34-101 MIT, 50 Vassar St. 8PM. Free.

**Springfield — Dept. of Public Health forum on AIDS**. Springfield Technical Community College, Armory Square. 7-9PM.

**Boston — Videotape of Karen Fields** lecture in "Naming, Claiming, Changing" series. BNN-TV, Cable Channel A3. 8PM. Info: 424-7292.

### 5 thursday

**Cambridge — Harvard-Radcliffe Black Community Theater** presents Ntozake Shange's "For Colored Girls Who Have Considered Suicide When the Rainbow Is Enuf." Leverett House Old Library Theater, Mill St. 8PM. \$4, \$3 with student I.D. Plays through 12/14.

**Somerville — Conga Drums & Percussion**, 3 open classes. 7-8:30PM. Sliding scale, all welcome. Info: 776-6699.

**Cambridge — Michele Feldheim & Friends**. Studio Red Top, Cambridge Multicultural Arts Center, 41 Second St., E. Cambridge. 7:30 & 9:30PM. \$5 advance, \$6 at door, \$3 seniors. Info: 577-1400.

## note this!

**Hail Mary.** Directed by Jean-Luc Godard. With Myriem Roussel, Thierry Lacoste, Philippe Lacoste. At the Orson Welles.

Jean-Luc Godard's commercial popularity probably peaked in the late '60s with such films as *Weekend*. Since then his work has become more insular, abstract, and personal. Yet if they were less commercial, they were also, in many cases, more interesting.

Godard's newest, *Hail Mary*, promises to have people lined up outside the theaters — for one reason or another. In Boston the Sack Theater chain which originally booked the film has already bowed to pressure and cancelled its screenings instead of facing irate Catholic pickets.

*Hail Mary* is a contemporary retelling of the annunciation and virgin birth. Winner of the Catholic Film Award at the 1985 Berlin Film Festival, it was publicly condemned by Pope John Paul II as blasphemous, faced legal charges for blasphemy and pornography in France earlier this year, and became the object of a 600-person picket outside of the New York Film Festival last month. Almost none of the people involved, including JP II, have seen the film.

If there is a major problem with the theme and intent of *Hail Mary*, it's that it is so reverential as to be schematically dogmatic. In this update, Mary works at a gas station, her father Joseph, drives a cab, and the angel Gabriel has to take a plane to bring the good news; otherwise the story is the same as in the Gospels. Godard's concerns are no different than Luke's and Matthew's: the wonder of creation and the (implicit) notion that sex is rather messy and mundane.

Extrapolating from the story of the virgin birth, Godard takes on some modern scientific theory. He implies that this creation is evocative, or indicative, of the creation of the world (I suppose you could call it the personalization of the big-bang theory), and postulates, in both scientific and theological terms, the primacy of female life-giving. It is a notion, and a film, which would warm the hearts of Mary Daly and other feminist spiritualists.

Even on a more earthly level, the film is clearly a reaction to contemporary feminist thought. Mary is the modern woman who wants to have her child, her mate, and her independence without having to barter her sexuality. It's the high-tone version of the Gerry Ferraro Pepsi "you have a choice" commercial (except that Mary doesn't really have a choice, just an alternative).

Like all of Godard's recent films, *Hail Mary* is fairly sophisticated in its narrative (non-linear) and its semiotics (at times punning and fun, sometimes obscure). Even at 70 minutes, it's overly long and not all that accessible. Clearly what has upset some of the protesters are the shots of Mary's genitals. The irony is that Godard has de-sexualized the tone and revved up his reverence, so that even the most intimate physical details tend to be transfigured rather than exploited.

Of interest to film buffs and some feminists, *Hail Mary* seems to push all the right buttons for censorial, right-wing Catholics who are pushing to have it withdrawn from circulation. Perhaps afraid that a new view may demystify an already murky doctrine, they seem to be claiming copyright privileges on the virgin birth story. Or maybe they object to Mary being presented as a free-minded woman instead of a servant of God. At any rate *Hail Mary* has some fine moments, and some provocative insights about women and creation. Of course, if you think that you'll hate it, be like the Pope and stay at home.

— Michael Bronski

Calendar compiled by Miranda Kolbe

# GAY COMMUNITY NEWS



# THE BUSINESS GUIDE

This guide provides a listing of lesbian and gay owned, staffed, or supportive businesses and services. For details about having your business listed for just \$100 per year, please call Laurie Sherman at 426-4469.

## ACCOMMODATIONS

**OASIS GUEST HOUSE**  
22 Edgerly Road  
Boston, MA 02115  
(617) 267-2262

## ACCOUNTING/BOOKKEEPING

### AT YOUR SERVICE

634 Mass Ave.  
Cambridge, MA 02139  
(617) 547-7117

## AUDITING/TAXES

### LILLIAN CONZALES

Certified Public Accountant  
160 State Street  
Boston, MA 02109  
523-1060

## BOOKSTORES

**GLAD DAY BOOKSTORE**  
43 Winter Street  
Boston, MA 02108  
(617) 542-0144

## CABINET MAKING

**GREAT EASTERN WOODWORKS**  
**ELIZABETH REGAN**  
Howard Street  
Wilton, NH 03086  
(603) 654-6730

## CHIROPRACTORS

**DR. RITA L. FIELD**  
**HARMONY CHIROPRACTIC**  
699 Somerville Av.  
Somerville, MA 02143  
628-9547

**DR. NANCY CROSSMAN**  
1018 Beacon Street  
Brookline, MA 02146  
277-7703

**DR. DAVID MOULTON**  
678 Mass Av.  
Suite 405  
Cambridge, MA 02139  
864-1197

**DR. JONATHAN STEIN**  
375 Harvard Street  
Brookline, MA 02146  
232-7200

## CINEMA

**TREMONT ART 1 & 2**  
204 Tremont Street  
Boston, MA 02111  
482-4662

## CLEANING

### GRIMESOLVERS!

Residential and Commercial  
Cleaning Service  
501 Shirley Street  
Winthrop, MA 02152  
846-5146

## COMPUTER CONSULTING

**JUDY HOUSMAN**  
285 Harvard St. 206  
Cambridge, MA 02139  
354-2365

## DATING SERVICES

**BUDDY'S**  
New England Area  
(603) 880-7625

## DENTISTRY

**DR. RICHARD BANKHEAD**  
**DR. PAUL GROIPEN**  
**KIRK S. BANKHEAD**  
1259 Hyde Park Av.  
Hyde Park, MA 02136

**JOHN BARNA &**  
**AMY WETTER**  
790 Boylston Street  
Boston, MA 02199  
353-1500

## ELECTRICAL CONTRACTING

**B.B.V.M. ELECTRICAL**  
296-0553

## ELECTROLYSIS

**JUDY FEINER**  
678 Mass Ave  
Cambridge, MA 02139  
497-2019

## FLORISTS

**REMEMBRANCES FLORAL DESIGN**  
12 Mt. Auburn St.  
Watertown Sq., Ma  
926-4289

## GYMS

**BODYWORKS GYM FOR WOMEN**  
53 River Street  
Cambridge, MA 02139  
576-1493

## INSURANCE

**DAVID L. COLLINS, CLU**  
Suite 830  
50 Congress St.  
Boston, Ma. 02109  
1-800-352-3185

**KUNEVICH & LAU**  
**INSURANCE AGENCY**  
241 Washington St.  
Brookline, MA 02146  
731-1015

**MARGARET M. LAPRE**  
**INSURANCE**  
697 Washington St.  
Brookline, MA 02146  
277-8187

**ROGERS & DINIS**  
**INSURANCE**  
404 Mass Av.  
Arlington, MA 02174  
643-3040

**NANCY GREENWOOD**  
40 Hampshire St.  
Lawrence, MA 01840  
683-7676

## LAWYERS

**NATIONAL LAWYERS GUILD**  
Lawyer Referral Service  
227-7008  
M-F 1-5 p.m.

**MEDICAL/COUNSELING**  
**ARADIA COUNSELING FOR WOMEN**  
520 Commonwealth Av.  
Kenmore Sq.  
Boston, MA 02115  
247-4861

**BACK BAY COUNSELING**  
**DENNIS IADAROLA**  
25 Huntington Av.  
Boston, MA 02116  
739-7860

**COUNSELING ASSOCIATES**  
23 East Main St.  
Westborough, MA 01581  
366-8576

**GAY AND LESBIAN COUNSELING SERVICE**  
600 Washington St.  
Boston, MA 02111  
Room 219  
542-5188

## MEDICAL/COUNSELING, cont.

**FRANCIS GIAMBRONE, MA**  
Counseling  
110 Orchard St.  
Somerville Ma. 02144  
628-6988

**FENWAY COMMUNITY HEALTH CENTER**  
16 Haviland Street  
Boston, MA 02115  
267-7573

**MASS BAY COUNSELING ASSOCIATES**  
25 Huntington Ave.  
Boston, MA 02116  
739-7832

**DR. KENNETH H. ORTH**  
Psychotherapist  
319 Mass Av  
Arlington, MA 02174  
643-1112

**PLACE HOTLINE AND COUNSELING**  
32 Rutland Street  
Boston, MA  
267-9150

**TAPESTRY, Inc.**  
20 Sacramento St.  
Cambridge, MA  
661-0248

**MOVERS**  
**BOSTON TRUCKING CO.**  
641-1234

**PIANO TUNING/REPAIR**  
**PIANO TECH**  
25 Peterborough St. #29  
Boston, MA 02115  
536-0526

**PRINTING**  
**RED SUN PRESS**  
94 Green St  
Jamaica Plain, MA 02130  
524-6822

**PRINTING 131**  
131 Charles St.  
Boston, MA 02114  
723-5130

## REAL ESTATE

**RACHAEL REALTY CO., INC.**  
318 Harvard St. No. 31  
The Arcade Bldg.  
Brookline, MA 02146  
277-0230

**SOUTH BAY REALTY**  
105 W. Newton St.  
Boston, MA 02118  
262-7386

## ROLING

**LISA TACKLEY**  
Certified Rolifer  
265-2264

## RESUMES

**AT YOUR SERVICE**  
634 Mass Av.  
Cambridge, MA 02139  
547-7117

**TAXES & FINANCIAL PLANNING**

**MARJORIE E. POSNER**  
Cert. Financial Planner  
33 Ashcroft St.  
Jamaica Pl., MA 02130  
524-7565

## T-SHIRT PRINTING

**COMMUNITY GRAPHIC SERVICES**  
Linda Hall, Jan Savoy,  
Anni Waterflow  
152 Plymouth St.  
Pembroke, MA 02359  
288-3106/294-1948

## TRAVEL

**FOREX TRAVEL**  
76 Arlington St.  
Boston Park Plaza  
482-2900

**NOBSCOTT TRAVEL AND SHUTTLE SERVICE**  
795 Water Street  
Framingham, MA 01701  
877-2278  
235-2040

## WOMEN

**NEW WORDS BOOKSTORE**  
186 Hampshire St.  
Cambridge, MA 02139  
876-5310